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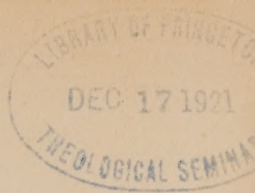
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The Christian doctrine of
the soul





THE
CHRISTIAN DOCTRINE
OF THE SOUL.

AN ESSAY.

BY
H. C. ESTES, D.D.

It is of the most vital importance to know whether the soul is mortal
or immortal. — PASCAL.

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To
PROF. CHARLES E. HAMLIN,

A CLASSMATE IN COLLEGE,

A LIFELONG FRIEND,

A PROFOUND STUDENT, AND AN ABLE EXPOUNDER

OF

THE THOUGHTS OF GOD IN NATURE

AS IN HARMONY WITH HIS THOUGHTS IN REVELATION,

This Volume

IS FRATERNALLY INSCRIBED, BY

H. C. E.

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PREFATORY NOTE.

THE following essay, which has been the growth of years, is now published, because many persons, whose judgment is to be respected, have, from time to time, requested its publication, and because the author hopes that its publication will do something to confirm the faith of men in the important doctrine of the spirituality and immortality of the soul.

The volume is entitled "*The Christian Doctrine of the Soul*" because the author thought it advisable to consider the subject in the light of Christian Theology, and of Nature and Reason, as well as in the light of the Bible, so that the discussion might be, not narrow or one-sided, but broad and many-sided, if not complete and exhaustive.

With a prayer for the blessing of Him who is "a Spirit," and "the Father of spirits," the work is commended to all who love the truth, or who seek it and would hold it fast.

H. C. E.

PARIS, *March 1, 1873.*

THE CHRISTIAN DOCTRINE OF THE SOUL.

CHAPTER I.

PRELIMINARY OBSERVATIONS.

ACCORDING to common belief, to reason, and to holy Scripture, man has a twofold or double being, and lives a twofold or double life. The one is the life of the body; the other is the life of the soul. By the body we are linked to the earth beneath, blended with nature in its ceaseless flow, and made kindred to the brutes that with us walk the earth, and to the worms that crawl, waiting for us, in the ground; by the soul we are raised above the earth and above the sphere and course of nature, made partakers of what is properly called the supernatural, linked to the heavens above, and made children of God and kindred to his angels, who can never die. In and through the body with its various senses, we live from day to day a low, gross, material, earthly life; in and through the soul with

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its lofty æsthetic, intellectual, moral, and religious faculties, we live, less or more, a higher and purer, a spiritual and heavenly life. By the body we do works and enjoy pleasures kindred to those of brutes ; by the soul we do works and enjoy pleasures kindred to those of angels. In virtue of this twofoldness of our human constitution, our language, that wonderful expression, that image and mirror of our being, has a twofold or double character corresponding to the physical and the spiritual elements of our constitution. A great number and variety of words are used first in a lower, material sense, and then in a higher, moral or spiritual sense. The word heart, for instance, is used first to denote that inward, central, physical organ by which the life-blood is kept coursing in an endless circuit throughout the body ; and then it is used to denote that moral seat or centre of feeling, affection, understanding, and determination, by which a man “ deviseth his way,” while “ the Lord directeth his steps.” The word heaven is used to denote first the overarching firmament, the sky, and then the regions of the blest and the dwelling-place of God. The word spirit means first the breath or air in motion, and then the mind of man and the eternal Mind, as in Christ’s saying, “ God is a spirit.” The word life, also, denotes first physical, and then moral life ; the life of the body lived here in this world,

and the higher life of the soul continued forever in the blessedness of the world to come; as when Christ said, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." Thus compounded of what we call the body and the soul, we live the double life of the body and of the soul.

But what is the soul? some may be disposed to ask. What does the word properly signify? Or what should we mean by it when we use it? These questions should not be regarded as altogether idle, for, like the simple rules and operations of Arithmetic, they are fundamental; nor should they be regarded as too simple to be asked, for by some they have been considered as too difficult to be answered. In reply to this question, "What is the soul?" a French writer of the last century is reported to have said, "I know nothing about it, except that it is spiritual and immortal." "Then," said the one who had asked the question, "let us ask Fontenelle." But the other replied, "No, ask any one rather than him, for he knows too much to think that he knows more than we do about it."

But so far as the question, What is the soul? relates to the meaning of the word, it is easily answered. The word usually denotes the intelligent, spiritual, and immortal principle in man;

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that which thinks, is conscious and self-conscious ; that which reaches forth after, and revels in, the True, the Beautiful, and the Good. It is simply another word for the human mind or spirit. So the common people and the philosophers alike understand it. The masses of those who are uneducated and unused to precision of thought and language, and most accurate thinkers like Reid, Stewart, and Hamilton, use the words interchangeably, and as of substantially the same meaning. From custom or for the sake of euphony, one word is used in one connection and another in another, as when we speak of the immortality of the soul, the powers of the mind, and the spirit which God has formed in man, and which we speak of as embodied or disembodied ; but the substance of meaning in the words mind, soul, and spirit is precisely the same.

In the Bible, however, as in the language of common literature and common life, these words are used with much latitude and diversity of meaning. Sometimes they are used to denote particularly that part of man which is "spiritual and immortal ;" sometimes in other senses. And this diversified usage of the words in the Bible is what might be expected from the fact that it is not a treatise on one of the exact sciences, or a strictly philosophical work, but was written for the people, and therefore in language not precise and scientific, but loose and

popular, like that of Bunyan or Shakespeare. Some of our English dictionaries give as many as fourteen different significations of the word life ; thirteen of the word body ;¹ and nine of the word soul. No

¹ In its bearings on this subject, the diversified usage of the word body is quite interesting and instructive. It is used to denote, —

1. The material part of an animal, as in the saying, “The body without the spirit is dead.”

2. The organized mass of a plant, as in the saying, “God giveth it a body as it hath pleased Him, and to every seed its own body.”

3. The form in which the spirit is manifested, whether it be an earthly or heavenly form, as in the saying, “There is a natural body, and there is a spiritual body.”

4. The main part of an animal, or the trunk as distinguished from the head and limbs, as when one says, “The ephod was a covering for the body.”

5. Any material substance whether solid, liquid, or gaseous, on earth or in the heavens, as when we call the rocks, waters, and gases, “bodies,” or speak of “the heavenly bodies.”

6. A person, as in the expression “somebody,” or when one is called “an eminent body.”

7. Reality as opposed to symbol or shadow, as when the observances of Judaism are called “a shadow of things to come, while the body is of Christ.”

8. A collective mass, as when we speak of “the great body of mankind.”

9. The principal part of anything, as “the main body of an army.”

10. A summary of any kind of knowledge, as in the expression, “a body of divinity.”

Of course it would be very idle for one to say that because this word is used in any two or three of these senses, therefore it must not be understood in any other!

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one, therefore, need be perplexed by the different senses in which these words are used in the Bible.

The nature or essence of the soul is a great mystery. No man can reveal it. No man should pretend to reveal it. There is something within us that thinks, reasons, remembers, loves, hates, chooses, determines, approves or disapproves, commends or condemns, and is conscious of doing these things; but what it is to be such a self-conscious, thinking, reasoning, willing, loving and hating, approving and condemning power, we cannot tell. These operations of the soul are manifest, but the power which performs them is, like God himself, hidden from our sight. No human power of analysis or comprehension can grasp or fathom it. But, as from his works we know that there is a God, although we see Him not; and as from his works we know that He is a being of intelligence, power, goodness, justice, and holiness, though we cannot tell what, in his eternal and incomprehensible essence or nature, He is, his existence and ever blessed attributes being shown so clearly by the things that are made, that all who are ignorant of Him are without excuse: so, from the operations of the mind, — thought, reason, taste, imagination, memory, forecast, affection, the determinations of the will, the workings of conscience, and self-consciousness, — we know that we

have a mind or soul, that it is something distinct from the material framework of the body, that it is not a material but a spiritual substance, and fitted to be, as Christ in his gospel has assured us that it is, immortal.

No one, however, need be perplexed by this fact of the great mystery of the soul's nature or essence. For it is only one of many mysteries around us and within us. The body and life itself are kindred and equal mysteries.

The body, we say, is material, or composed of matter. But what is matter? some may ask. What is the real nature or essence of it? This is a question that has often been asked. But no man can answer it. Indeed, whether matter has any real, or only an ideal existence; that is, whether it has any proper, substantial being, or is only an appearance, is a point concerning which profoundest thinkers have disagreed for ages. Many different theories have been put forth in exposition of the subject, but still it must be confessed that the real nature or essence of what we call matter is the great unsolved, if not unsolvable, enigma of the scientific world.

Life also is a great mystery. No man can reveal it. No man can tell what life is in ourselves, in the beasts of the field, or in the tiny plants that we trample under foot. In the long-continued,

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persistent, and earnest effort to discover and explain it, all the resources of science and philosophy have been enlisted and exhausted, but the effort has been utterly and signally in vain. The best definitions yet given of it confess its mystery. One defines it as "the condition by which a body resists a natural tendency to chemical changes." Another (Humboldt) speaks of it as "a certain inward power," which hinders living bodies from undergoing those changes of form which various causes are ever tending to produce. Another says, "It is something — we know not what — which keeps the machine [of the organized body] in action, and at the same time preserves it from decay." So utterly inscrutable is life. And, if the very dust of which our bodies are composed, and the life by which they are animated, are thus utter mysteries, surely no one need be perplexed or staggered by the mystery of the nature of the soul; nor should we be asked to explain it, until those who ask it can tell what the body is, or what its life is.

Without presuming, however, to inquire at all into the hidden, mysterious nature of the thinking power in man, we may properly inquire whether it is material or immaterial, what is its relation to the body, and what becomes of it at death. This is the inquiry which it is now proposed to make in this essay on the Christian doctrine of the soul, particularly its spirituality and immortality.

Concerning the nature and destination of the soul, there have been for ages two different and contradictory opinions. They were held, and they were in conflict in ancient times; they are held, and they are in conflict now.¹

According to one of these opinions, the soul is material, perishable, mortal. It has, and can have, no existence apart from the body. It is a part or accident of the body; and therefore it ceases to exist when the body dies. Like a shadow it vanishes, and is no more, when the body to which it belongs is dissolved in death. Like the breath it is exhaled and dissipated. Some say that it is the breath; some, that it is the life; some, that it is a result of physical organization, or a collective name for the various functions of the nervous system, particularly of the brain, which thinks just as other organs carry on their appropriate works of digestion or secretion. Some of the earlier materialists held that the brain secretes thought, precisely as the liver secretes the bile; some of the later materialists prefer to represent thought as the action of the brain, carefully distinguishing between

¹ The history of this conflict is both interesting and instructive. In Mr. Ezra Abbot's admirable Bibliography of this subject, which has justly been said to be "in itself almost a history, . . . at least an historical chart," there are more than five thousand titles of "works relating to the nature, origin, and destiny of the soul."

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the action of the machine and the force, — nervous electricity, — that moves it. But whatever differences there may be in the views and theories of those who hold this opinion, they are all agreed in this, that man is wholly material, that he has no mind, or soul, or spirit, to survive the dissolution of the body, that when he dies he dies entirely, and that the dead, having returned to dust, have no conscious being, but are in a state of absolute unconsciousness and non-existence, until the resurrection of the last day, as the annihilationists or soul-sleepers say, or forever, as the atheists say. This is one opinion of the soul.

According to the other view, however, man has a soul, mind, or spirit, which though for the present connected with the body, and to a certain extent dependent on it, is yet really distinct from it, independent of it, superior to it, and capable of a distinct, separate, independent, and endless existence; yea, is destined to such an existence after the dissolution of the body. This is the other opinion of the soul.

From the times of Socrates and Plato, — nay, from earlier times, — to our own, the controversy between these views of the soul and the body, matter and spirit, has been carried on, sometimes with more, sometimes with less of interest and activity, but perhaps never with more than since the close

of the last century. The French infidelity, whose sweep was like that of the annihilating revolution ; the German atheism, which has more recently supplanted the pantheism of the day of Hegel ; the gross materialism, which has infected much of modern scientific teaching in Germany, France, and England ; and the wide-spread and sweeping delusion of the Millerites in this country, a little more than a quarter of a century ago, with the materialistic, destructionist, and soul-sleeping views and sects that sprang up, a rank and poisonous growth, from the ruin and rubbish left by that storm of religious error, excitement, and fanaticism which swept away the foundations of Christian faith from how many souls ! — these things have given a special prominence and importance to this question, in this century.

Which, then, of these two opinions or theories of the soul, is correct ? Which is in harmony with the common faith of Christendom, the common faith of mankind, and the teachings of the Bible ? Which has been held and taught by the main branches of the Christian Church, from the beginning till now ? Which is taught with more or less plainness and positiveness by nature and reason ? And which is taught with authority by the Bible ? These three inquiries point out the threefold line of thought and argument which, in the following

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chapters, it is our purpose to follow far enough to see what light is thrown upon our subject by the commonly received faith of the Christian Church, by natural religion, and by the Bible.

CHAPTER II.

THE FAITH OF CHRISTENDOM.

THE belief that man has a soul as well as a body, and that the soul is spiritual and immortal, has been the commonly received, orthodox doctrine of the Christian Church from the beginning ; while the other notion, that man has no soul, or that it is material, mortal, and perishable, that the whole man dies at death, or that the soul sleeps in unconsciousness and nothingness from the moment of death till the resurrection of the last day, is heretical, or contrary to the received faith of the Christian Church in all its branches throughout all ages.

The commonly received doctrine of the early Church, from the Apostolic Fathers downwards, was that the soul passes at death into another state of being, and continues its existence, without interruption or suspension, either in Hades or in heaven. There were many different opinions and theories as to the origin, nature, relations, and operations of the soul, but there was no doubt or question that it was something distinct from the body, and capable of a distinct, separate, and independent existence

after death. There was much diversity, uncertainty, and fluctuation of opinion as to the actual condition of the departed in the future state, especially during the period between death and the resurrection, but there was no doubt at all as to the fact of the soul's continued existence and consciousness in the disembodied state. The well-known and wide-spread opinion of the ancient Church, that, after his crucifixion, Christ descended into hell and there preached the gospel to the spirits of men who had lived in the ages before his advent, takes this doctrine for granted, and without an antecedent faith in the continued existence both of Christ and of the souls of men, this opinion would have been manifestly impossible. The same faith was involved and expressed in the commemoration of the martyrs, in the festivals celebrated at their burial-places, whether in caves or catacombs, on the anniversaries of their martyrdom, which were called "*dies natales*," for the reason that the day of a martyr's death was regarded as the day of his birth to a higher and nobler life. And many of those early Christian writers who are justly called "*the Fathers of the Church*," and who "*belong to Christendom without distinction of denominations*," have left on record in their writings their views upon this subject, and their firm faith in the uninterrupted existence of the soul after death.

Clement of Rome, who is thought by many to have been the one spoken of by St. Paul as having his name in "the Book of Life," says that "Peter, ... having suffered martyrdom, went into the place of glory due him," and in view of Paul's martyrdom he says, "Thus he was removed from the world, and went into the holy place."¹

Polycarp, who had been a disciple of St. John, after mentioning Ignatius and Zosimus and Rufus, and Paul himself, and the rest of the Apostles, says, "They are in their appointed place in the presence of the Lord;"² and in his prayer at the stake, when he suffered martyrdom, he declared his confidence that "he should be received that day among the martyrs in the presence of God."³

The unknown author of the "Epistle to Diognetus," which has been called one of the most beautiful of all the remains of Christian antiquity, makes a distinction between the soul and the body, and indicates his own opinion that the soul is immortal, in language which for clearness, force and beauty, could hardly be surpassed. He says, "The soul dwells in the body, yet is not of the body; the invisible soul is guarded by the visible body; the soul is imprisoned in the body, yet pre-

¹ *Ep. of Clement to the Cor.*, chap. v.

² Polycarp, *Ep. to the Phil.*, chap. ix.

³ *Martyrdom of Polycarp*, chap. xiv.

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serves that very body; the immortal soul [ἀθάνατος ἡ ψυχὴ] dwells in a mortal tabernacle, and Christians dwell as sojourners in corruptible bodies, looking for an incorruptible dwelling in the heavens."

Justin Martyr, in an elaborate writing addressed to the Roman Emperor and his sons, to defend the Christians from the cruelties of persecution, solemnly reminds them of that death which is common to all men, and of that conscious state of existence, and those retributions, which, as the heathen superstitions, divinations, oracles, philosophers, and poets teach, follow death; and he says to them, "If death issued in insensibility it would be a godsend to all the wicked, but since sensation remains to all who have ever lived, and eternal punishment is laid up, see that ye neglect not to be convinced, and to hold as your belief that these things are true;"¹ and in his Hortatory Address to the Greeks,² he speaks of the immortality of the soul as one of the things concerning which the inspired Christian teachers have given instruction, saying, "As if with one mouth and one tongue, they have in succession, and in harmony with one another, taught us both concerning God and the creation of the world and the formation of man, and concerning the immortality of the human soul [περὶ τοῦ

¹ *First Apology*, chap. xviii.

² Chap. viii.

θρωπίνης ψυχῆς ἀθανασίας] and the judgment which is to be after this life, and concerning all things which it is needful for us to know, and thus in divers times and places have afforded us the divine instruction."

Athenagoras also says, "Men, in respect of the soul, have from their birth an unchangeable continuance, but in respect of the body obtain immortality by means of change;"¹ and in another work he says, "We are persuaded that when we are removed from the present life we shall live another life, better than the present one, and heavenly, not earthly (since we shall abide near God, and with God, free from all change or suffering in the soul, not as flesh, even though we shall have flesh, but as heavenly spirit), or, falling with the rest, a worse one and in fire; for God has not made us as sheep or beasts of burden, a mere by-work, and that we should perish and be annihilated."²

Clement of Alexandria, in a fragment that has been preserved from a lost book on the soul, says, "The souls of all, as they are breathed forth, have the faculty of life, and though separated from the body, they are found to possess a love for it;" and his faith in the separate existence of souls after death is involved in his doctrine that the gospel

¹ *Resurrection of the Dead*, chap. xvi.

² *Plea for the Christians*, chap. xxxi.

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was preached by Christ and his Apostles to those who were imprisoned in Hades, and that souls in the separate state may pass through a kind of purifying or purgatorial fire.¹

The views of Origen concerning the nature of the soul were such that he looked upon immortality as essential to it ;² and when the sect of the Thnetopsychites (as John of Damascus called them), or the Arabici, arose in Arabia about A. D. 248, and taught that the human soul dies and is totally destroyed with the body, and is revived with it at the time of the resurrection, he was called from Egypt to oppose the heresy, and through his influence those false teachers were led to confess and renounce their error. It has been said that, of all who have borne the Christian name, they were first to teach this error.³

Tertullian spoke of death as "the disjunction of body and soul ;" he held that only the martyrs have the privilege of entering immediately into heaven, while other saints are detained in a separate state till the time of the resurrection ; and he utterly repudiated the notion that the soul sleeps or is in a state of unconsciousness in the intermediate state.⁴

¹ *The Biblical Repository*, 1834, pp. 643-653.

² Hagenbach, *History of Christian Doctrines*, vol. i. p. 221.

³ Mosheim, Neander, and Hagenbach, *in loc.*

⁴ Shedd's *History of Christian Doctrine*, vol. ii. p. 401. R. W. Landis, *Immortality of the Soul*, p. 299.

Cyprian said to his church at Carthage, when that city was swept by a fearful pestilence, "We ought not to mourn for our brethren, who, by the call of the Lord, have been delivered from the world, since we know that they are not lost, but sent before us; that they have taken leave of us to precede us. We ought to long for them as we do for those who are absent on a journey, or who have sailed on a distant voyage; but we should not lament them; nor should we put on black robes of mourning for them here, when they have put on white robes of glory there. We should not give the heathen occasion justly to accuse us of mourning for them as extinct and lost, concerning whom we say, They do live with God; and of not confirming by the witness of our hearts that faith which we profess with our lips. . . . Why do we, who live in hope, who believe in God, who trust that Christ has suffered and been raised for us, abiding in Christ and rising through Him and in Him, why are we ourselves unwilling to depart from this world? Or why do we lament and mourn for those who have taken leave of us, as if they were lost, when Christ, our Lord and God exhorts and says, 'I am the resurrection and the life; he that believeth in me, though he die, shall live, and whosoever liveth and believeth in me shall never die'? . . . By death we pass over

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to immortality. Why do we not make haste and run to see our native land, and to salute our parents? There awaits us a great multitude of those who love us, a vast and eager crowd of parents, brothers, children, who long for us, assured now of their own salvation, and anxious only for ours.”¹

Gregory Nazianzen said, “When the souls of the righteous are freed from their bodies, they joyfully hasten to the Lord, and enjoy inconceivable pleasure in his presence.”²

Augustine said, “The souls of the righteous, being separated from the body, are at rest: but the souls of the wicked suffer punishment until the time when the bodies of these shall be awakened to eternal life, and of those to eternal death, that death which is called the second death;”³ and, “What simple or illiterate man or obscure woman is there now, who does not believe in the immortality of the soul, and a future state?”⁴

Gregory of Nyssa, also, and Hilary, Lactantius, Ambrose, Jerome, and others, of well-known names, who were representative men, held and expressed the same view that the soul continues its conscious existence after the death of the body, so that the

¹ *Library of Latin Fathers*, vol. iii. Cypriani Opera, De Mortalitate, xx.

² Landis' *Immortality of the Soul*, pp. 301, 302.

³ *De Civitate Dei*. Lib. xiii. cap. viii.

⁴ *Epist.* cxxxvii. Ad Volusianum.

learned Limborch says that "This was the common opinion of the Fathers;" and in one of the Liturgies of the ancient Church, that of St. Clement, in the Apostolical Constitutions, this doctrine is expressed in the words, "Thou madest him [man] of an immortal soul and a perishable body" [πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ],¹ which may be regarded as a brief but comprehensive statement of this doctrine of the early Church.

Passing now from the early Church to the times since the seamless garment was rent in twain,

¹ *The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, S. Basil*: edited by Rev. J. M. Neale: p. 99.

The passage from which the words above quoted are taken is the following: "And Thou hast not only created the world, but man likewise the citizen of it, manifesting in him the beauty and excellency of that beautiful and excellent creation. For Thou saidst to Thine own wisdom, Let us make man in our own image and after our own likeness, and let them have dominion over the fish of the sea, and over the fowl of the air. Wherefore Thou madest him of an immortal soul and a perishable body, the soul out of nothing and the body of the four elements; this endued with five senses, and a power of motion; that with reason and a faculty of distinguishing between religion and irreligion, the just and the unjust."

It is needless to discuss the question as to the age of the Apostolic Constitutions: a question on which much learning has been expended, and which can never be answered with certainty. It is enough for us, with the generality of learned men, to assign them to the third century; but the Liturgies which they contain are doubtless of a much earlier date.

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we find the same doctrine held fast and taught by all the leading branches of the Church of every name.

In the Liturgies of the Greek Church, it is provided that special prayers shall be offered for the souls of the dead during the next forty days after their separation from the body ; and also certain days are appointed by that Church for the offering of prayers for all the dead ; and these services, with the invocation of departed saints, which is allowed by that Church, show that whatever else she may or may not believe, she certainly believes in the continued existence of the soul after death.

The faith of the Roman Catholic Church on this point, as stated by her own writers, is that "The state of the good and of the wicked commences immediately after death ;" and her doctrine of Purgatory has been borrowed from what Calvin calls this "true principle, that death is not annihilation, but a transition from this life into another."

In the Augsburg Confession, which was framed in 1530, which is "recognized by the Evangelical Lutheran Church throughout the world," and which has been called "the mother-symbol of Protestantism," because it "has had more to do with shaping the Confessions of Protestant Christendom, than any other Confession of ancient or modern times," there is no special declaration concerning the con-

dition of the soul immediately after death, because this was not one of the questions then in agitation or controversy between the Romish Church and the Protestants, but the seventeenth Article "condemns the Anabaptists who think that to the damned and to devils there will be an end of punishment;" and under this Confession the Lutheran Church, in common with other orthodox Christians, believes in a future state of reward and punishments, the immortality of the soul, and the resurrection of the body.¹

The doctrine of the Protestant Episcopal Church is taught plainly enough in her Burial Service, in which it is said that "The spirits of those who depart this life in the Lord do live with God," and that "The souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity."

In the Heidelberg Catechism, which for three hundred years has been the received declaration of faith of the Reformed Churches of Europe and America, the express and positive statement on this point is, "My soul after this life shall be immediately taken up to Christ its head."

In the Westminster Assembly's Shorter Cate-

¹ *Philippi Melancthonis Opera*, vol. x. p. 362, and "The Evangelical Lutheran Church in the United States, by J. A. Brown, D. D.," in the *Bibliotheca Sacra*, July, 1868.

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chism, which is recognized by the Orthodox Congregationalists and the Presbyterians of this country and Great Britain, as an authoritative statement of their faith, the declaration is, "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory."

In the Confession of Faith put forth by the Baptists of England and Wales in the year 1689, there is the following grandly ringing statement, in the very words of the Savoy Confession adopted by the Puritan Independents in 1658: "The bodies of men after death return to dust and see corruption, but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God, who gave them; the souls of the righteous, being then made perfect in holiness, are received into Paradise, where they are with Christ, and behold the face of God in light and glory."

In a statement of "the Faith of Evangelical Adventists," "the dissolution of the body and the separate existence of the soul" is mentioned as one of "those doctrines generally recognized as the fundamentals of Christianity."

Those who hold the doctrine of eternal punishment uniformly believe that, as John Bunyan says, "Man's state is such that he has a sensible being forever;" and all forms of the doctrines of final restoration and universal salvation take this

view of the soul for granted. Methodists and Free-will Baptists, Friends and Swedenborgians,¹ Unitarians and Universalists, are agreed with the Christian bodies that have been enumerated, in holding that the doctrine of the continued existence of the soul is an essential element of Christianity.

Such as this is the faith of Christendom, or of the Christian Church in all its branches, Greek, Roman, and Protestant. It is a faith of which we may say, after the manner of Vincentius, that it has been held always, and everywhere, and by all, from ancient, through mediæval, to modern times ; for its absolute unity has been broken only by such small numbers at different times, like the Thnetopsychites of Arabia, the Anabaptists of Germany, and the Annihilationists of our own country, as have no greater proportion to the whole body than the spots on the sun have to the extent of his shining face.

¹ The following statement of the "doctrine of the New [or Swedenborgian] Church" was made for this work, by the Rev. T. O. Paine, Professor of Hebrew in the New Church Theological School, Waltham, Mass.

"The soul or spirit is the man himself, in the human form, and is removed from the body as soon as the inmost fibres of the heart are still, which is within two or three days after the last breath. A man's life is not interrupted an instant from the beginning of his existence to eternity, but when he is taken alive into the spiritual world, the effect or result on his cast-off body, never to be resumed, is called death."

It is plain therefore that if any persons, while professing the Christian faith, believe in any extinction or sleep of the soul, or anything less than its continued, uninterrupted, conscious existence after death, their opinions should be considered as not in accordance with what the Church regards as sound doctrine, but as a disallowed, heretical opinion ; as not so much a belief as a disbelief, not so much a faith as a denial of faith.

CHAPTER III.

THE TEACHING OF NATURE AND REASON.

HAVING shown, in the preceding chapter, that the notion of the annihilation or sleep of the soul is heretical, that is, contrary to the commonly received orthodox doctrine of the Christian Church in all its branches throughout all ages, we pass now to show that it is also unreasonable, or inconsistent with the teaching of nature and reason on this subject.

The simple fact that the doctrine of annihilation or the sleep of the soul is heretical, does not by any means prove that it is false. So far from this, it is possible or supposable, that the commonly received doctrine of the Church on this or any other subject is erroneous. Therefore the question arises, Is the common and almost universally received doctrine of the Church on this subject of the soul erroneous? and is the heresy of the annihilationists a doctrine that should be received as true? as St. Paul said, "After the way which the Jews call heresy, so worship I the God of my fathers."

In seeking, now, the answer given by nature and reason to this question, we will first examine the argument usually employed by the materialists in support of their theory; and then we will pass in review some of the prominent facts of nature and human nature, which go to prove that man has a soul, and that it is immortal.

The argument of the materialist is in substance this: The power of thought in man is always found in connection with a certain material organism; the physical and mental powers usually grow and decay together; the brain appears to be essential to all the mental operations — sensation, reflection, volition, reasoning, memory, imagination, consciousness; the strength of the mental powers is usually in direct proportion to the development of the brain; whenever the brain is in any way injured or destroyed, the power of thought is disordered or destroyed; and therefore the power of thought, that is, the mind or soul, should be regarded as dependent on the body, belonging to it, growing out of it, perishing with it.

But strong as this argument may seem to some, its weakness can very easily be shown. For while it proves that in our present organism the brain is an invariable *condition* of thought, it does not prove that it is the *cause* of thought, or the thinking power. It overlooks the plain and important

distinction between a cause and a condition, even when it is an indispensable condition. It overlooks the distinction between an instrument and the power that uses it; between machinery, and the force that moves it. And in consequence of overlooking this distinction, and reasoning as if there were no such distinction to be made, it fails entirely of proving the point in question.

Many illustrations of this distinction, and of its bearing on the question before us, are at hand. For instance, the telegraphic wire, with other apparatus, is a well-known instrument for the transmission of thought from one person to another. But it is not the thinking power. It is not the cause, but only a condition of thought, a medium for its transmission or communication. It is a piece of machinery entirely distinct from the person or power that uses it. So also the optician's glass is often a condition, and an indispensable condition of seeing; but it is not itself the seeing power. Suppose that a person cannot see well enough to read without spectacles, while with them he can read easily. In this case what is it that sees and reads? The spectacles? Or the person who uses them as an instrument? In like manner is it the telescope that sees the stars shining in those depths of space where no unassisted eye can reach? Or is it the microscope that sees the remains of fossil infusoria,

by the thousand millions in a square inch of chalk, where the common observer with his unassisted vision could see no trace of such remains? Or is it the ophthalmoscope that sees what till recently had been hidden from the oculist, as well as from all others, in the secret chambers of the eye? Of course the telescope or other glass is only an instrument by means of which we see. The eye also is a condition, and an indispensable condition of vision, but it is not the eye itself that sees, any more than the telescope or the microscope. The eye is only the instrument or organ by means of which we see. And so in our present state, the brain may be a condition, and an indispensable condition of thought, and yet be only a condition, an instrument or organ of the thinking, perceiving power, which we call the mind or soul.

Let all that the materialist's argument proves be granted. Grant that the brain is the organ, and preëminently the organ of thought, and that a certain physical organization is essential to our existence in the present world. What then? Does it follow that it is the brain which thinks, that the thinking power is material, or that the thinking power will perish at death? By no means. Not one single step has been taken towards proving this. For always when power is exerted through an intervening medium or instru-

ment, its manifestations, other things being equal, are in exact proportion to the perfection of the instrument. The perfection of a mechanic's or artist's work depends entirely upon the perfection of the materials employed, and of the instruments with which he works. Without suitable materials and tools to work with, the conceptions of Michael Angelo and Raphael could find no fit expression in wood or stone, or on the canvas, and their high power of thought, taste, and genius would remain forever hidden from the knowledge of the world, though their marvelous conceptions might be precisely the same as those which their works have bodied forth. The musician's skill is measured by the perfection of the instrument on which he plays, whether it be the violin, the harp, or the organ ; and if his instrument be broken or out of tune, he cannot play, though no one would, for this reason, suppose that his ability to discourse sweet music had been lost or destroyed. When the telegraphic wire is broken, or when any part of the delicate and complicated machinery of the office is out of order or destroyed, so that no message can be transmitted, when the Atlantic cable fails to work, no one regards the failure as any indication that the operator at the other end of the line has lost his power of thought, or ceased to exist. A person engaged in writing must have paper, pen, and

ink, a hand and arm, and a nervous economy to transmit the condition of the paper to the brain, and to transmit the thoughts from the brain to the paper. If any one of these instruments or intervening media be wanting; if the person has no hand or arm, no pen, ink, or paper, he cannot write, though no one would suppose, in such a case, that he had lost his ability to think. Why, then, should any one suppose that the power of thought is destroyed by pressure on the brain, or by the dissolution of the brain in death? There is no reason at all for the supposition. In spite of all that the materialist has said or shown, the power of thought may remain, though like the musician's instrument, or the telegraphic wire, or the writer's arm, the appropriate medium for its manifestation be disordered or destroyed.

In one of his lectures before the Lowell Institute on the subject of Natural Religion, Bishop Potter once spoke of a man who had lost all power of motion from the shoulders downwards, while he still retained his powers of thought and speech as perfectly as ever. What if that man's disease had advanced still farther upwards, till it had affected his speech, his eyes, his brain? In this case would there have been any reason for thinking that his powers of thought, as well as those of expression, had been destroyed? Not in the least. Such a

supposition would be a pure assumption, unsupported by a single particle of proof. No physiological experiments or observations have shown the absolute dependence of the mental on the physical powers in man, or their identity, and we feel sure that it never can be shown. Prof. George I. Chace, of Brown University, in a profound article on "The Dependence of the Mental Powers upon the Bodily Organization," says, "There is no evidence of their [the mental phenomena] being dependent upon the organization, in any such manner as to render that necessary to their development;" and, "There is nothing in the connection between the spirit and the body, so far as we are able to trace it, to afford ground for the belief, that the dissolution of the latter will be attended with the destruction of the former, or even with a diminution of its powers."

Many instances have been known of persons lying, for a longer or shorter time, in a state of apparent insensibility and death, and then recovering from that state and declaring that they had been conscious all the time, and sensible of what was passing around them; that they had been in full possession of their power to will, though deprived entirely of the power to perform what they willed; that they had retained all their powers of mind, — reason, memory, forecast, imagination, affection,

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conscience, consciousness, will, — though the ability to manifest them through the body had been taken entirely away. And if the soul can thus retain its consciousness and other powers in such cases, why not in and after death ?

Also, there have been cases in which, through the influence of some disease, the physical powers, both of sensation and of motion, have been completely suspended, for a longer or shorter time, during which there has been not merely a continuance, but a great and marvelous increase of the mental powers. It was so in the case of William Tennant, a Presbyterian clergyman of the last century. While pursuing his theological studies his health became seriously impaired, and he was troubled with great and distressing doubts concerning his spiritual condition ; when, as he was conversing with his brother one morning about the state of his soul, he suddenly seemed to expire. The usual preparations were made for the funeral, and the friends and neighbors were invited to attend it the next day. But in the evening, a young physician, his intimate friend, detected, as he thought, some signs of life ; and by urgent entreaty he caused the burial to be deferred till the third day, and then, when the friends and physician, who had not ceased to use all possible means of resuscitation, were on the point of giving up the case in

despair, suddenly the patient opened his eyes, groaned, and fainted.

For a long time he seemed to hang midway between life and death, but at last he fully recovered his health of body and his powers of mind ; and afterwards he gave to a friend, who published it, an account of what he had experienced in his wondrous trance. He said that while conversing with his brother, he suddenly found himself in another state of existence, and under the direction of some superior being, who conducted him through the aerial regions till he beheld an ineffable glory, and a great multitude, singing and rejoicing in a manner impossible to describe ; but when he expressed a wish to join the happy throng, he was told that he must return to earth. Grieving that it must be so, he awoke and saw his brother standing by him, reasoning with the physician about his condition, whether he were really dead or yet alive. It seemed to him but a few moments that he had been absent from the body, but in that little space of time, he had seen and heard, or thought, what left a deep and lasting impression on his mind. In his account of it he said, " The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years." We may not be able to give any satisfactory explanation of these

facts, but of the facts themselves, the facts that he fell into such a trance, that after three days he recovered from it, and that he gave this account of what had passed, or seemed to have passed, in his mind during that time, there can be no doubt. And if in such a case the soul can act with such amazing energy, while the body is utterly insensible and motionless, as if dead, why may it not survive and act, when the body is actually dead, dissolved in dust, and thrown off like an encumbering weight or garment, which the runner in a race throws off lest it should hinder his swift progress towards the goal?

In sleep, also, that most curious and mysterious of all the phenomena of our earthly life, the soul's independence of the body is often marvelously shown. It is in what we call dreams. When deep sleep has fallen upon man; when by its resistless power the body is laid prostrate on its bed of feathers or of stone; and when the outward senses are all benumbed and closed as if in death: then the mind, which, like God, never slumbers nor sleeps, pursues its varied operations of thought — memory and forecast, reasoning and fancy, love and hate, hope and fear, joy and sorrow, self-approval and self-reproach; and this in a manner which oftentimes far transcends all achievements while the person is awake. Sometimes it seems to go out from the body

and range at will through all the universe of God. It takes up and completes the work which through the body's weariness or incapacity had been left undone. It solves difficult problems in Arithmetic, Algebra, and Geometry, such as had defied the person's best endeavors while awake. It completes the composition, poem, painting, or statue upon which he had been at work. It gazes upon scenes of beauty and of grandeur, such as were never seen by the eye of sense on sea or land. It listens to strains of music, softer, sweeter, richer, and more ravishing, than were ever heard by the outward ear, and whose vibrations in the soul continue long after the dream has passed away. It gives expression to its swelling thoughts in such words of eloquence and power as it was never given to the tongue to utter. It glows and burns with such love for dear ones and the absent, as was never felt in waking hours. It walks and talks with those long since departed, no less than with the living. It crosses rivers and oceans, visits all lands of the East and West, the North and the South ; wanders in deepest forests, in trackless deserts, and among mountains lofty, dreary, and desolate, in comparison with which the Alps, the Andes, and the Himalayas are but as little hills. It leaves the earth ; rises above it ; soars aloft, as with an angel's wings ; treads the clouds and azure vault, the flaming north-light, and

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suns and stars, underneath its feet ; gazes unabashed upon the great white throne, and looks down into the darkness and blackness of the pit that is bottomless ; writhes with the awful anguish and despair of the damned in hell, and thrills with the unutterable ecstasies and joys of the redeemed in heaven. Sometimes we dream that we are dead, and that we still survive. In dreams the rich and the poor meet together ; and the servant is free from his master. There the hungry and thirsty eat and drink and are satisfied. There shipwrecked sailors and ghostly prisoners of Salisbury and Andersonville are at home, and in want of nothing. There the weary are at rest, the weak are strong, the timid brave, the despairing confident. There the burdened throw off their burdens, or forsooth bend under heavier ones than this world ever knows. There the guilty feel pangs of remorse sharper and more intolerable than those of Cain or Judas. There Richard the Third sees his tent filled with the ghosts of his murdered victims, all demanding vengeance on his guilty head, and striking more terrors into his troubled soul —

“ Than could the substance of ten thousand soldiers
Armed in proof, and led by . . . Richmond.”

There the sorrowing boy of the Wizard of the North falls asleep in a dreary cabin of the wilderness, and at once he is far away.

“That hut’s dark walls he sees no more,
His foot is on the marble floor,
And o’er his head the dazzling spars
Gleam like a firmament of stars.”

Coleridge, in profound sleep, sees the gorgeous beauty, and hears the entrancing music of the stately pleasure-dome of Kubla Khan,—

“Where Alph, the sacred river, ran
Through caverns measureless to man,
Down to a sunless sea.”

Longfellow’s negro slave in South Carolina, asleep —

“Beside the ungathered rice . . .
His sickle in his hand,”

is in Africa again, without having endured for a second time the horrors of the middle passage ; he is a king again ; he is with his children and his dark-eyed queen, their kisses on his cheeks ; he rides at a furious speed along the Niger’s banks, and over the far-reaching plains ; he hears the sounds of freedom echoing from the desert to the sea, and passing —

“Like a glorious roll of drums
Through the triumph of his dream ;”

but in the morning, —

“He did not feel the driver’s whip,
Nor the burning heat of day ;
For death had illumined the Land of Sleep,
And his lifeless body lay
A worn-out fetter that the soul
Had broken and thrown away !”

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Not that all dreams are such as these ; not that all persons ever have such dreams ; but sometimes some persons do ; and this shows that the mind may be active, when the senses are inactive and closed as if in death, for sleep is so much like death, that it has been called his brother. These phenomena of dreams do not prove indeed that the mental operations can be performed independently of the body, but they do prove that they may be performed independently of the senses ; and analogy would lead us to infer that they may be performed independently of that physical organism of which the senses are a part. So strong is the argument drawn from this analogy, that fourteen hundred years ago, a Carthaginian physician, Gennadius, was led to believe in the immortality of the soul, by dreaming that a young man came to him and reasoned with him on the subject, arguing that as he could see with his mind's eye, when his bodily eyes were closed in sleep, so he would find that when all his senses should be destroyed in death, he would still see, and hear, and feel, with the sensibilities of his soul, which would survive the dissolution of the body.¹

If any one, for the purpose of weakening or destroying this argument drawn from the operations of the mind in sleep, should suggest that the phe-

¹ Augustine, *Ep.* clix. Ad Euodum.

nomena of dreaming pertain to a state intermediate between sleeping and waking ; while in sound sleep, a person never dreams, but is in a state of absolute unconsciousness, his mental powers being, like his bodily senses, completely dormant ; we should say that this is a point to be proved, and a point which all the known facts that bear upon it, go to disprove. It would avail nothing in proof of this position, to say that a person awaking from sound sleep has no recollection of having been dreaming, for there is a wide difference between a dream and the recollection of it, or between a train of thought and the remembrance of it. It is no uncommon thing for one to have no remembrance of thoughts that have passed through the mind while awake ; and in sleep, persons often show undeniable signs of mental activity or dreaming, without having the least recollection, on awaking, of having been dreaming. In somnambulism, the mind is certainly active, and very active ; but still, on awaking, the somnambulist has no recollection of what he has been doing or thinking. On this subject, Sir William Hamilton says, "In this remarkable state (somnambulism), the various mental faculties are usually in a higher degree of power than in the natural. The patient has recollections of what he has wholly forgotten. He speaks languages of which, when awake, he remembers not a

word. If he use a vulgar dialect when out of this state, in it he employs only a correct and elegant phraseology. The imagination, the sense of propriety, and the faculty of reasoning are all in general exalted. The bodily powers are in high activity, and under the complete control of the will; and, it is well known, persons in this state have frequently performed feats, of which, when out of it, they would not even have imagined the possibility. And what is even more remarkable, the difference of the faculties in the two states seems not confined merely to a difference in degree. For it happens, for example, that a person who has no ear for music when awake, shall, in his somnambulist crisis, sing with the utmost correctness, and with full enjoyment of his performance. Under this affection, persons sometimes live half their life-time, alternately between the normal and abnormal states, and performing the ordinary functions of life indifferently in both, with this distinction, that if the patient be dull and doltish when he is said to be awake, he is comparatively alert and intelligent when nominally asleep. I am in possession of three works written during the crisis by three different somnambulists. Now it is evident that consciousness, and an exalted consciousness, must be allowed in somnambulism. This cannot be denied; but mark what follows. It is the peculiarity of som-

nambulism, — it is the differential quality by which that state is distinguished from the state of dreaming, — that we have no recollection, when we awake, of what has occurred during its continuance. Consciousness is thus cut in two ; memory does not connect the train of consciousness in the one state with the train of consciousness in the other. When the patient again relapses into the state of somnambulism, he again remembers all that had occurred during every former alternative of that state ; but he not only remembers this, he recalls also the events of his normal existence ; so that, whereas the patient in his somnambulist crisis has a memory of his whole life, in his waking intervals he has a memory only of half his life.”¹ He also quotes “that great thinker,” Kant, as “distinctly maintaining that we always dream when asleep ; that to cease to dream would be to cease to live ; and that those who fancy they have not dreamt, have only forgotten their dream.” Besides this, he quotes “the substance of a remarkable essay on sleep, by one of the most distinguished of the philosophers of France,” Jouffroy, in whom there seems to have been combined in a remarkable degree “the English solidity, and the French vivacity of mind,” and who says, “When we dream, we are certainly asleep, and as certainly the mind is not asleep,

¹ The *Metaphysics* of Sir William Hamilton.

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because it thinks. It is therefore manifest that the mind is frequently awake when the senses are asleep ; but it is very far from being proved that it ever sleeps with them. . . . The fact, then, that the mind sometimes wakes while the senses are asleep, is thus established ; whereas, the fact that it sometimes sleeps along with them is not established ; the probability, therefore, is that it wakes always." In view of all the considerations which he presents, Sir William Hamilton says, "In the case of sleep, therefore, so far is it from being proved that the mind is at any moment unconscious, that the result of observation would incline us to the opposite conclusion." Prof. Francis Bowen, also, in his Lowell Lectures on "The Application of Metaphysical and Ethical Science to the Evidences of Religion," says, "There is no good reason to believe that sleep ever extends beyond the body, or suspends the exercise of a single function of intellectual life." Such is the carefully formed and deliberate judgment of the profoundest philosophy on this subject of the soul's continual activity in sleep. And if the power of sleep is thus to be regarded as never extending beyond the body, why should we think that the power of death, the brother of sleep, ever extends beyond the body ?

The idea of death is often in our minds ; the

word is often on our lips. But what is death? Is it anything more than a complete dissolution of a material organism, that is often partially destroyed in this life, and that, without in the least affecting or injuring those powers of thought, which, for the present, are manifested through it? The loss of the senses, sight and hearing, is a partial death often endured in life; and the hands and feet often perish before as well as after death; but this loss of limbs and organs has no effect on the intellectual and moral character of the mind, or upon the mind or soul itself. More than this, the body is continually undergoing a process of change in all its parts; the materials that compose it decay, and are renewed day by day; so that probably there is not a single particle of matter in the body of any living person, the same that was in it seven, or indeed, three years ago.¹ But so far is the soul from being affected by this decay and change, that it seems to stand back behind the framework of the

¹ "The materials of our bodies are being constantly renewed, and the great mass of their structure changes in less than a year. . . . The rapidity of the change has not been accurately determined. Some authors state that the great mass of the body changes every month; and when we consider the large quantities of water, carbonic acid, and ammonia daily secreted, the statement appears credible; but in the absence of direct proof, we have set the limit unnecessarily high in order to avoid the slightest exaggeration" Josiah P. Cooke's *Religion and Chemistry*, p. 103.

body, like a musician behind his instrument, or like an engineer behind his engine, or like the occupant of a house within its walls, distinct and separate from its materials, looking out through its windows, using its apartments as he will, but entirely independent of their decay. Thus the soul looks out from the body, and communicates with the outer world through the windows and doors of its senses, uses its limbs and organs for its own various purposes, sympathizes with them in their manifold experiences, but is itself distinct and separate from them, independent of them, uninjured by their dissolution, so that we may say, —

“The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.”

Objections against these views have sometimes been drawn from the acknowledged influence of the body over the mind ; but the mind has at least as much influence over the body as the body has over the mind. If it is true that mental disease is often caused by disease of the body, it is also true that bodily disease is often induced by purely mental states. If a blow upon the head can stun or paralyze the frame, and produce insensibility ; the mind has power to send the hot blood burning to the face, or make it pale, and this too sometimes at will. Some actors have had the power, when they chose, to flush the face, as if with shame, or to blanch it with an ashy pallor as of death. At least

one instance has been recorded of a man who could so feign death as to pass the most careful scientific tests. And sometimes the influence of the mind upon the body is such as to cause insensibility as complete as is caused by outward physical violence. Let a person, in ordinary health and strength both of body and mind, receive a letter conveying some sad intelligence; on reading it he may fall in a swoon, insensible, as if struck by a sudden, stunning blow. Such things have often occurred; and they show the marvelous power of the mind over the body. Dr. Kane once said, "The soul can lift the body out of its boots:" and he gave the following instance of its power over the body. He said: "When our captain was dying,—I say dying: I have seen scurvy enough to know. . . . I never saw a case so bad that either lived or died; men usually die of it long before they are as ill as he was,—there was trouble aboard: there might be mutiny. . . . I felt that he owed even the repose of dying to the service. I went down to his bunk, and shouted in his ear, 'Mutiny! captain, mutiny!' He shook off the cadaveric stupor. 'Set me up,' said he, 'and order these fellows before me.' He heard their complaint, ordered punishment, and from that hour convalesced." Well did his biographer call the statement of this fact "a pearl."¹

¹ *Biography of Elisha Kent Kane*, by William Elder, pp. 251, 252.

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Passing now to other considerations, that should not be omitted here, our attention is arrested by the fact that man's whole physical system, his organs of locomotion, his erect posture, his hands curiously formed with cunning joints, and capable of an infinite variety of movements, his head like a majestic dome surmounting and crowning the material structure, and free to look before and after, above as well as below, the wondrous organs of speech, the marvelous powers of expression in countenance and attitude, and the control which he can exercise over his various desires, appetites, and passions, — all declare the presence and action of an indwelling, directing, controlling mind. The voice is an instrument of mind, and like that complicated and grandest of all instruments of music, the organ, it cannot be used without intelligence: for idiots never talk. The act of walking involves intelligence, and what a thrill of joy does the mother feel when first her child can stand alone, and take a single step; for in that act she sees the triumph of the growing mind in the growing body, and a new declaration of the truth that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." The dominion over nature which, in the beginning, God gave to man, is attained and swayed only by his powers of mind; for physically, he is the most helpless and dependent

of all living creatures ; but through his powers of mind, by the exercise of reason and inventive genius, he makes himself clothing and shelter, implements of labor and weapons of warfare ; he circumvents, ensnares, and tames or destroys wild beasts, levels forests, bridges rivers, sails the seas in ships, turns the stubborn wilderness into fruitful fields, makes the ox pass under his yoke and the horse obey his bit and bridle, makes the winds and the waters turn his wheels and waft his ships as obedient servants, evokes from water the mighty force of steam, and makes it do his bidding, grind in his mills, and drive his most ponderous and his most delicate machinery, yea, calls down from the clouds the swift and fearful lightning, and makes it run as his obedient messenger from land to land, across the continents, and under the seas, delivering his messages on the other side of the globe even while he is writing them. Upon the different species of plants and animals, man can superinduce manifold varieties, maintain and perpetuate their peculiarities, as in our domestic animals, grains, fruits, and flowers ; and this is a constant exhibition of the superiority of his mind over nature. Thus in virtue, not of the body, but of the mind, man has dominion over nature ; as in the day when God created him in his own image and likeness, He said to him, “ Have dominion over the fish of the sea,

and over the fowl of the air, and over every living thing that moveth upon the earth." More than this, too, and grander than this dominion over nature, is man's dominion over himself. While all the tribes of the brute creation are blindly devoted to the gratification of their desires and appetites, man can exert a power of self-denial and self-restraint, self-subjugation and self-control, swaying a dominion over himself no less than over the outward world, and finding in this self-control his highest dignity and glory; as the Scripture says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." These considerations all point plainly and unmistakably to the fact that there is in man a mind or soul, something distinct from the body, independent of it, and superior to it.

There is also in the minds of men a deep, inborn, indestructible conviction that the body is not the man himself, but rather his dwelling-place, his possession, his instrument. Plato gave utterance to this conviction when he said, "The shoemaker and the harper are to be distinguished from the hand and feet which they use; . . . a man is not the same as his own body; . . . he is the user of the body; . . . and the user of the body is the soul;" ¹ and Cicero, when he said, "We are not

¹ *Alcibiades*, I.

mere bodies ; nor, when I speak to you, do I speak to your body ; . . . for the body is, as it were, a vase or some receptacle of the soul ;”¹ and Job, when he described men as “them that dwell in houses of clay ;” and the apostles Peter and Paul, when they spoke of the body as an “earthly house,” “tent,” or “tabernacle.” In all the different languages of mankind, the various members of the body are called organs, and men speak of them as their own. They say “my hand,” “my foot,” “my tongue,” “my brain,” thus giving involuntary expression to the conviction that there is something in man, a mind or soul, which is the man himself, inhabiting the body, possessing it, moving it, controlling it, using it as his own.

The fact of this deep, strong, irrepressible, universal conviction of our race, and the process of thought by which it is attained or confirmed, has been well expressed in the following lines of philosophic poetry, which, in some reflecting mood, almost every person might have uttered : —

“Am I but what I seem, mere flesh and blood ?
A branching channel, and a mazy flood ?
The purple stream that through my vessels glides,
Dull and unconscious flows, like common tides ;
The pipes, through which the circling juices stray,
Are not the thinking I, no more than they.
This frame compacted with transcendent skill

¹ *Tuscul. Disput.* Lib. i. cap. xx. § 52.

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Of moving joints, obedient to my will,
Nursed from the fruitful glebe, like yonder tree,
Waxes and wastes ; I call it *mine*, not *me*.
New matter still the mouldering mass sustains,
The mansion changed, the tenant still remains,
And from the fleeting stream repaired by food,
Distinct as is the swimmer from the flood."

These views of the body and the soul are so natural, so consistent, and so completely in harmony with the facts of consciousness and experience, that it seems strange that any should ever doubt the twofoldness of our human constitution, or deny that we have a mind or soul, distinct from the body, superior to it, and capable of a distinct, separate, and independent existence beyond the grave. If the considerations that have been presented do not prove positively that man is immortal, they do prove that he has a soul that may be immortal, or continue to exist when the body has been dissolved in death.

But beyond this it should be said that there are positive intimations of the immortality of the soul in the constitution of the soul itself, as in nature and reason ; intimations so numerous, plain, and strong, that they have been sufficient to persuade almost all men of all nations and ages, to believe in immortality ; and they are specially significant and convincing when viewed in the light of Christianity.

First among these intimations of immortality is

the natural, universal, and irrepressible desire or instinct of immortality. The argument as stated by Addison is this : —

“ Whence this pleasing hope, this fond desire,
This longing after immortality ?
Or whence this constant dread, and inward horror,
Of falling into naught ?
'Tis the divinity that stirs within us ;
'Tis Heaven itself that points out an hereafter.”

And this is a sound argument, though occasionally a philosopher, falsely so called, may call it rubbish. It is a sound argument, because it rests upon the truth that God is faithful to his works and word alike ; that He cannot deny Himself ; that He cannot make the soul to be a lie to itself ; that He cannot make the soul with desires for which He has provided no gratification. Not in mockery has He made any of his creatures, with their natural wants, desires, appetites, and tendencies, of whatever kind they be. For every natural want or desire of fish or insect, bird or beast, or human kind, God has provided some suitable reality corresponding to it, for its gratification ; food for our hunger ; water to allay our thirst ; light to enlighten the eye ; sweet sounds to charm the ear ; society to gratify the social instinct ; truth answering to the demands of the intellect ; beauty to our æsthetic nature ; duty and its rewards to the conscience ; God himself to our religious nature. Not

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that every particular wish of every individual is to be gratified, so that no man can ever want a good dinner, or a little money, without having it; for this is not the argument, though often it has been thus misrepresented. It would be very foolish to say that if any one wishes for anything he will certainly have it; but this folly is not ours. For we are reasoning not from occasional and accidental wishes for particular things, but from those original, universal, and perpetual desires of our race, out of which the wishes of individuals for particular things spring. A person's wish for any particular article of food may or may not be gratified, but the natural and universal desire for food has not been left without an abundant gratification, provided from the beginning by Him "who openeth his hand and satisfieth the desire of every living thing." To certain families of birds He has given an instinct of migration, a desire not artificial but natural, not superinduced but original, not accidental but inherent, not special but universal, not occasional but constant and permanent; and He has provided certain suitable lands to receive those birds of passage, when, in obedience to their in-born instinct, they take their annual journey from the north to the south, or from the south to the north; just as He had provided the land of Canaan for Abraham when in obedience to a

sacred instinct, or the divine command, he went forth from Haran, "not knowing whither he went." Thus, in virtue of his own faithfulness, God has provided some sufficient gratification corresponding to every natural, original, inherent, universal, constant, and permanent desire of his creatures. Not in wantonness or mockery has he implanted any such desire in the souls of men, unless it be that for immortality ; and can it be that there is no future life, no world to come, answering to our deep, inborn, inextinguishable longing for immortality ?

But not only have men thus desired immortality ; they have also confidently expected it. Like the conviction that there is a God, this faith in immortality has been well nigh universal. Though often held in a dim, shadowy, grotesque, and monstrous form, it has been held fast by almost all from the beginning. In one of the oldest of all existing records of the thoughts of men, an Egyptian "papyrus, brown and crumbling, covered with mysterious characters, traced two-and-thirty centuries ago, by the hand of the scribe Annana," there is a singular story "which has recently been deciphered," and which throughout "implies a belief not only in the transmigration of souls, but also in the separate existence of the soul from the body." ¹ Before Christ came into the world,

¹ J. J. Stewart's Perowne's *Immortality*, pp. 42, 43.

Cicero argued from the consent of all nations that souls are immortal; and modern writers, from Theodore Parker to Professor Bartlett, in his "Life and Death Eternal," have made the same appeal for the same purpose. And there is much force in the argument. For this almost universal faith in immortality comes not from the senses, nor from reasoning, nor from learning, but from the original, uninstructed, unstudied impulses of the soul, which thus seems to be consciously made for immortality, and which believes in immortality, not in consequence of, but in spite of, all the decay and dissolution that is manifested to the senses in the world around us. Everything that we see in nature, all things that are material, are subject to decay, but still men everywhere believe that there is something within us that is undecaying. We know that our own bodies, and those of all earthly creatures, are mortal, but still we believe that there is something within us that is immortal. Our familiar poet, in his "Psalm of Life," gives expression to a thought or conviction that is deepest and strongest in the common heart of humanity, when he says that the decree, —

" 'Dust thou art, to dust returnest,'
Was not spoken of the soul."

And if the reasons that have been given by many in many lands, for their faith in immortality,

are unsatisfactory, sometimes puerile, this only shows the strength of this inborn disposition of men to believe in immortality; because it thus appears that they will believe in it, whether they are able to give good and sufficient reasons for their faith or not. And is not this a strong proof of immortality, that men should thus almost universally believe in it, notwithstanding all that the senses witness of the decay of earthly things, and when millions hold the faith, not as a result of argument, an induction of science, or a deduction of reason and philosophy, but as the spontaneous dictate of the heart? If it is true that "Plato's famous treatise has vastly more of sweet persuasion in it than of solid argument," then it is also true that in human nature as God has made it, there is something that is in sympathy with his conclusion, that receives his doctrine at once, declares that it is "sweet;" and is itself a proof of immortality, as our moral feelings which grow out of our moral constitution prove that there is something right and something wrong, and a moral government of God, under which we exist.

Again, it is to be observed that no instances or traces of annihilation can be found anywhere in nature. In those grosser forms of matter which our senses can perceive, there is a continual process of change, growth and decay, but no annihilation.

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The plants and animals die and are resolved into their original elements, dust and gases, but these elements still remain in existence, and are ready to enter into new combinations, and to become organized perhaps into other and higher forms of life; and not one of their atoms is ever annihilated. In like manner, those more ethereal substances or forces, which, like light, heat, and electricity, elude many of our senses and all our powers of analysis, do not lose their existence, though, like Proteus, they change their form. The doctrine of the Correlation and Conservation of Physical Forces absolutely excludes the notion of annihilation. But the mind of man, being immaterial, uncompounded, and undissolvable, must retain its own distinct, individual, and conscious existence, or there is an absolute destruction or annihilation, such as there is no instance or intimation of in nature, for it "cannot but by annihilating die." And can it be that the mind, for which all nature was made to minister, should thus be doomed to annihilation, and still

"The great world spin forever down the ringing grooves of change"?

Once more we may observe, that in all the works of God of which we have any knowledge, everything, from the least to the greatest, is fitted to its place, or adapted to its end or destiny. Every

plant and seed, the climbing vine and the sturdy oak, the tropic palm and the northern pine, the flying insect and the crawling worm, the fishes of the sea, the beasts of the field, and the fowls of the air, are each and all fitted to their place and adapted to the end for which they were made ; and though there are many things of which we do not know the uses, or all the uses, we do not know of anything that has been made in vain. But nothing in the earth beneath or in the heavens above is more plainly and undeniably fitted to its place or adapted to its end and destiny, than the soul is fitted for immortality ; its faculties and powers need the scope of immortality for their full development and exercise ; if it is not immortal it would need no additional capacities, faculties, or powers to fit it for immortality ; and therefore, if it fails of its immortal destiny, it fails entirely and absolutely of its great end, — fails, and is cut off at the very commencement of its career, like a bud blighted before it blossoms, or a promise that is broken both to the ear and to the heart. And while God is faithful to Himself, to his character, and to his words and works, while God is God, can the soul fail of immortality ?

Another argument has been drawn from what is often seen of the consciousness, self-possession, and triumphant bearing of the soul in death, even “ up

to the very moment of dissolution." To show how "prophetic of immortality" are these phenomena, a recent writer has said: "I have repeatedly stood by the death-bed of one attenuated by long infirmity; every vital process clogged, the pulse intermittent, the blood already becoming stagnant; and I have seen the dying still in the full vigor of his intellect, master of his position, clearer and stronger in thought and judgment than any one of the bystanders, addressing appropriate counsel or consolation to each of the afflicted circle, dictating messages of love to the absent, and leaving no person or interest forgotten that had the remotest right to a place in his remembrance. . . . From these phenomena of approaching death the argument is obvious and strong. Did the soul die with the body, we should certainly expect that it would betray along with the body symptoms of impending dissolution, that its light would be dimmed and flickering, its consciousness confused, its power of consecutive thought impeded, its memory clouded, its hold on wonted beliefs relaxed. But if at that last hour it manifests all and more than all of vitality that was ever witnessed in the prime and joy of its earthly being, there is a strong presumption that it is destined to survive the death change, and to put off its worn-out garment for its ascension-robe." ¹

¹ Rev. A. P. Peabody, D. D., *Christianity the Religion of Nature*, pp. 184-186.

Another kindred argument may be drawn from what has been called "the beauty of death," a beauty which belongs to man alone of all the creatures of the earth. There are few whose attention has not been struck with the exceeding radiant beauty which sometimes streams forth from the features of the dying, and often lingers long upon the features of the dead. Nothing of the kind is ever seen in the brute creation. "The finest and noblest horse is a repulsive and ugly object when lying dead on the field of battle," though the face of his dead rider, lying by his side, may wear a look of transcendent beauty. Whence is this difference? Whence but from that spirit or soul in man which gives expression to his face in life, and often leaves an impression of its calm serenity and victorious faith that abides long upon the features, after it has left the body.

Man has also a regard for his kind after death, of which the other creatures of the earth know nothing. He buries his dead, respects and cares for their burial-places, rears above them enduring monuments of bronze or stone; and in this regard for his insensible body, whether it be embalmed, or burned, or buried, man shadows forth the instinct of his soul for immortality, or the real destiny that awaits him after death.

Another consideration of no little importance is

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that most persons, if not all, find it absolutely impossible even to imagine themselves as annihilated. Every one knows that he must die ; every one probably has thought of himself as dead ; but whenever we think of ourselves as dead, we think of ourselves as somehow still existing, perhaps as viewing or thinking about the appearance or disposition of our remains, interested in what is taking place on earth, and observing the accomplishment of its destinies and those of the universe ; and thus it seems that " Man never does, nor can view himself as in a state of non-existence." This remarkable fact indicates not only that man is made for immortality, but that the fact is indelibly enstamped upon or ingrained into his constitution as a human being.

Other considerations might be presented, but these are sufficient to show how nature and reason teach that the soul does not die with the body, but survives its dissolution, and rises phoenix-like from the ashes of physical decay to an immortal destiny. Even if the light of nature is not sufficient to dispel all doubts and make the doctrine certain, still it has been sufficient to make the whole world, with only a few exceptions, believe it. " As matter of fact, the race have believed it. We certainly have testimony showing that the expectation of another life existed throughout the tribes of the Western Conti-

nent, from Greenland to Patagonia. African tribes, New Zealanders, Feejees, Sandwich Islanders, Kamtschadales, Philippine Islanders, Papuans, Borneans, Chinese, have held the belief in all parts of the world. It was the doctrine of the ancient Vedas and of the Egyptian monuments; it lies embedded in the Greek and Roman mythologies; it was held by Persian, Etruscan, Celt, Gaul, and Scandinavian. In modified forms it is received by five hundred million Brahminists and Buddhists to-day. The exceptions are apparently limited to two classes: First, *perhaps*, certain tribes, too degraded to have developed the full functions of humanity; secondly, certain individuals and sects in very advanced states of society, who have deliberately trained themselves as doubters, as the Epicurians of Greece and Rome, the Sadducees of Judea, the Revolutionists of France, and the Annihilationists of England and America.”¹ So, like the belief that there is a God, this belief in immortality has been well-nigh universal; and there must be some strong reasons in nature and the human soul, to compel such universal faith.

A striking illustration of the views, and a strong confirmation of this doctrine, was given by a man who died in Portsmouth, N. H., in 1847, at the

¹ Professor S. C. Bartlett's *Life and Death Eternal*, Preface, p. vi.

age of thirty-two, after having been for nine years unable to walk. His name was James Kennard, Jr. "When just entering upon active life and the full duties of manhood, [he] was attacked by the terrible disease which physicians call ankylosis, or stiffening of the joints. First one knee refused its office, and as this was accompanied with great pain, and perhaps the nature of the complaint was mistaken, the leg was amputated, in the hope that the evil would stop there. But the disease soon passed into the other limb, stiffened the remaining knee, and then crept slowly from joint to joint, making each inflexible as it passed, till the whole lower portion of the body was nearly as rigid as iron, and the muscles had no longer any office to perform. Gradually, then, it moved upward, leaving the vertebral column inflexible; the arms and hands, which in anticipation of its approach had been bent into a position most convenient for the sufferer, stiffened there; the neck refused to turn or bend, and the body became almost as immovable as if it had been carved out of the rock. Years passed between the first appearance of the disease and this awful completion of its work; years elapsed after the hapless patient was thus hardened into stone, and still he lived. Nor was this all; his eyes were attacked; the sight of one was wholly lost, and the other became so exquisitely sensitive,

that it could seldom be exposed to the light, and never but for a few moments at a time. And thus he remained for years, blind, immovable, prisoned in this house of stone, and echoing, we might suppose, the affecting exclamation of the Apostle, 'Who shall deliver me from the body of this death?' But no word of impatience escaped him; the mind was clear and vigorous, the temper was not soured, the affections were as strong and clinging as ever. His good sense, his wit, his knowledge of books, his interest in the passing topics of the day, made his chamber a favorite resort even of those who might not have been drawn thither merely by sympathy for his sufferings; for not infrequently he was still exposed to agonizing pain. But in the intervals of this distress, his active mind sought and found employment, and numerous contributions which this living statue dictated for a periodical work are now in print. The secret of his wonderful composure and gentleness may be told in two words, — religious resignation. What says the materialist to a case like this? Was that powerless body, maimed, stiffened, blind, hardly animate, was that the person, the man, still active, inquisitive, industrious, generous, and affectionate? or was it only a prison-house in which the fettered soul was compelled to await its time of release? I envy not the feelings or the intellect of him who

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could stand by the bedside of that patient sufferer, and still disbelieve that ‘There is a spirit in man, and the inspiration of the Almighty giveth them understanding.’”¹

On this subject there is only one reasonable conclusion that can be reached and held. It is that there is a mind or spirit in man, a soul distinct from the body, superior to it, independent of it, and destined to survive its dissolution in death, and pursue its career in other unknown worlds. This is the teaching of the highest reason and philosophy in ancient and modern times. Cousin says: “Philosophy demonstrates that there is in man a principle which cannot perish. But that this principle will reappear in another world with the same order of faculties, and the same laws that it has in this world; that it bears there the consequences of the good and evil deeds that it has committed; that the virtuous man there holds converse with the virtuous, and that the wicked there suffers with the wicked, — this is a sublime probability which perhaps escapes in the rigor of demonstration, but which the secret desire of the heart, and the universal assent of nations justify and consecrate.” That the immortality of the soul is “a sublime probability” on which men, if they are wise, will act — this is the teaching of nature and reason.

¹ Francis Bowen’s *Lowell Lectures*, pp. 62–64.

CHAPTER IV.

THE TEACHING OF THE BIBLE.

HAVING shown in the preceding chapter that the immortality of the soul is a doctrine of Natural Religion as well as of the Christian Church, we pass now to inquire whether it is also a doctrine of the Bible.

This is a question of the utmost interest and importance; one that we wish to consider; and one that we could not set aside or pass by without notice, even if we did not wish to consider it. For, granting that our views of the soul, as presented in the preceding chapters, are those of reason and philosophy and of Christendom, many will still wish to know what the Bible teaches on the subject, and the wish should be met with a thorough and candid examination of the Bible itself. Therefore we shall proceed to show that our views are Scriptural as well as reasonable and orthodox, while the notion that at death the soul perishes, or falls into any state of unconsciousness or nothingness, is as unscriptural as it is irrational and heretical.

Turning to the Bible, then, we find that this

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doctrine of the soul, which we have found to be taught by nature and reason, and to have been held by the Christian Church from the beginning, is taught by the inspired writers also in many ways, at one time directly and at another indirectly, sometimes with more and sometimes with less of plainness and positiveness, but most plainly and positively in the New Testament, where it stands forth as a fact declared "in language beyond the uncertainties of conjecture, the refinements of allegory, or even the bright coloring of hope;" a fact of which we may feel assured and certain.

The Bible recognizes the distinction between the body and the soul of man; between the life of the one and the life of the other; between that which is animal and that which is spiritual; between that which is of the earth earthly, and destined at death to return to the earth, and that which is of unearthly origin and nature, and destined at death to return to God who gave it.

In the account given by Moses of the creation of man, it is said that "God created man in his own image, in the image of God created He him" (Gen. i. 27). This language must be understood as referring to man's spiritual and immortal nature, or to those rational and moral powers of the human mind, which, though finite, bear some real resemblance to God's infinite attributes, and by the pos-

session of which we are most widely distinguished from the brute creation. For "God is a spirit," and "the Father of spirits." Therefore his image and likeness in man must be a spiritual likeness, the resemblance of our intellectual and moral faculties, those of the will, the intellect, the affections, and the conscience, to his attributes of power, wisdom, goodness, and justice. So in the New Testament the image of God is represented as a moral image, that is, as pertaining not to the body but to the mind. "The saints and faithful brethren in Christ" are addressed by St. Paul, as those who "have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10). Whether this language be understood as referring primarily and specially to what is commonly called "regeneration," or to "renovation," it certainly refers not to a physical but to a moral change in man; a change which is not of the flesh fleshly, but of the spirit spiritual (John iii. 6); a change which is properly and Scripturally described as a renewal in the spirit of the mind (Eph. iv. 22). This change or renewal the Apostle declares to be a renewal after the image of the Creator; and whether by this expression he makes a direct allusion to the account of man's creation in the book of Genesis, or not, it is plain

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and undeniable that the expression, "the image of God," has a moral or spiritual significance.

Moreover, God has no body in the likeness of which He could have made man. Those fundamental conceptions of our religion, that God is a spirit, infinite, omnipresent, invisible, a being "whom no man hath seen or can see," absolutely exclude the notion that He has any material form, anything that we call body. And if, in opposition to this view, any one should say that, in the Bible, our bodily limbs and organs are often ascribed to God, as when mention is made of the words of his mouth and the works of his hands, his outstretched arm and the glorious place of his feet, his eyes that are ever upon the righteous, and his ears that are open to their cry, and that this proves that He has a body like our own, then we should reply that by the same kind of argument it could be proved that He is a mighty bird; for the Psalmist says, "He shall cover thee with his feathers, and under his wings shalt thou trust;" the saying that He is a rock would also prove that He is such a material mass as that which forms the cliffs of Mount Sinai or Mount Washington; the saying that He is a consuming fire would prove that He is a flame like that of Nebuchadnezzar's burning fiery furnace; and the saying that He is a sun and a shield would prove that his physical constitution is that of the great

central luminary of our solar system, and also that He is a piece of defensive armor like that of Homer's marvelous tale, forged for Achilles by Vulcan's art. If these different representations are understood literally, they contradict and destroy each other, for in no literal sense can it be true that God has the body of a man and of a bird, and that He is also a rock, a consuming fire, a sun and a shield, though certain features of his character, works, and relations to his creatures, may be very fitly and expressively shadowed forth, symbolized, or illustrated by these images; and these diversified representations serve the special purpose of showing that no one of them is to be understood literally, but all figuratively, as Blair's "Lectures on Rhetoric," and a score of other similar works, will teach all who need instruction in the origin, nature, and common use of figurative language.

It has sometimes been said, however, that those who hold these views of God, the soul, and heaven, spiritualize the Scriptures too much. It has even been said sneeringly that if the language of the Bible is to be understood as we understand it, then we need "a spiritual dictionary to give the true spiritual definitions, otherwise we should be under the necessity of guessing at the meaning;" and "Who ever heard a person claim a spiritual meaning for language that had anything but guesswork in his effort?"

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But the Apostle Paul has given many examples or illustrations of the distinction that we make between the literal and the figurative use of language; and he has furnished us with the key to this system of interpretation which we employ. He makes a distinction as plain as it is possible to make it, between that which is natural or animal and that which is spiritual; between that which is simply a living being, and that which is a quickening or life-giving spirit; between that which is of the earth, earthy, and that which is of heaven, heavenly (1 Cor. xv. 44-46). He speaks expressly of "spiritual meat," "spiritual drink," and "a spiritual rock" (1 Cor. x. 3, 4). He says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. ii. 28, 29). He also says, "God hath given us ability to be ministers of the new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life" (2 Cor. iii. 6). And Christ on a certain occasion said to his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." Through some strange unsusceptibility or unspirituality of mind, some lack of sympathy with Christ's spirit, they understood Him literally as referring to the leaven of

bread ; but as soon as He perceived their error He corrected it, and said, "How is it that ye do not understand that I was not speaking to you of bread, when I told you to beware of the leaven of the Pharisees and Sadducees ? Then understood they how that He told them to beware not of the leaven of bread, but of the doctrine of the Pharisees and Sadducees ;" for, as they ought to have understood, there is a leaven of impurity and corruption, "malice and wickedness," as well as of bread (Matt. xvi. 6-12 ; 1 Cor. v. 6-8). Also, on another occasion, Christ said to the Jews, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Many of them, through a strange perversity, understood Him literally, as the Church of Rome, in her doctrine of Transubstantiation, has since understood Him literally ; but to correct their error he said, "It is the spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto you, they are spirit and they are life" (John vi. 53, 63). "It is the spirit that quickeneth, the flesh profiteth nothing." If it were possible for us, — like cannibals, — literally to eat the flesh of the Son of man, and to drink his blood, that would be of no avail for our salvation, that would profit us nothing ; only through the moral quickening of our souls by his quickening word and spirit can we come into a

state of grace and salvation. So immeasurably does the spirit transcend the letter. There are great spiritual realities of which the leaven of bread, the manna that fell in the wilderness, the water that flowed from the rock that Moses smote, the rock itself, the flesh and blood of Christ, the wind that bloweth where it listeth, and the baptismal water, are only symbols. God is a spirit, and the father of spirits. The world to come is a spiritual world, into which only those who are disrobed of flesh and blood, changed by death, or "in a moment, in the twinkling of an eye, at the last trump," can enter. Our religion is a spiritual religion, having the least possible to do with what is outward, with times or seasons, forms or ceremonies, places or observances. Its kingdom of heaven is a spiritual kingdom, whose coming is not with observation or any outward show ; whose throne is set up silently in the heart that becomes reconciled and loyal to God ; whose dominion is "within ;" and whose substance is "righteousness, and peace, and joy in the Holy Ghost." Its king is a spiritual king, whose sceptre is the truth, and whose voice every one that is of the truth obeyeth. Its Saviour is a spiritual saviour ; its salvation a spiritual salvation ; its regeneration is the beginning of a new spiritual life ; its sanctification a continual renewal in the spirit of the mind, after the image of the Creator,

whom to know, and whose holiness to partake of, is our highest life. Towards these spiritual views, and this spiritual faith, the Bible from Genesis to the Revelation points.

The declaration that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul" (Gen. ii. 7), points directly and plainly to a distinction between the material and the spiritual in man; between that which is of earth and that which is not of earth, but from God. The impression made upon the mind by this narrative is an impression of the relative preëminence and inherent moral dignity of man. Whatever view one may be disposed to take of the meaning of the several particular words that are used, this fact, that there is something in man of an origin different from that of the body, or of the brute creation, lies on the surface, and is imbedded in the depths of the passage.

The Hebrew word here used for "soul" is נֶפֶשׁ (Nephesh), a word which, like our English words life, soul, and body, is used with a great variety and diversity of meaning. It is used to denote the animal life or vital principle, as in the expression "life for life" (Deut. xix. 21; Ps. lxx. 2); an animal or living creature (Gen. i. 21, 24; ii. 19; ix. 10, 12, 15; Lev. xi. 10); a person,

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whether living or dead (Gen. xlvi. 18 ; Ex. i. 5 ; Lev. iv. 2 ; Num. v. 2 ; vi. 6 ; ix. 6) ; and also, it is used, like the Latin word *animus*, to denote the rational mind, soul, or spirit, which in the Scriptures is often distinguished from, or opposed to, the body or the flesh, and represented as the seat of affection, emotion, understanding, and determination. This word is used in the declaration, "His flesh upon Him shall have pain, and his soul within Him shall mourn" (Job xiv. 22), and here the distinction between it and the flesh is manifest. Also the same word is used for the soul by the Psalmist, when he says, "Marvelous are thy works ; and that my soul knoweth right well" (Ps. cxxxix. 14) ; by Solomon, when he says, "That the soul be without knowledge, it is not good" (Prov. xix. 2) ; and by Jonathan, when he says to David, "Whatsoever thy soul desireth" (or thinketh) "I will even do for thee" (1 Sam. xx. 4). Thus the word is used sometimes to denote the intelligent, spiritual principle in man ; and the passage of which we are speaking (Gen. ii. 7) certainly represents man as receiving, by the inbreathing or inspiration of God, something more than was received from the earth or from the dust of the ground.

In the expression "the breath of life," which God is said to have breathed into man's nostrils, the Hebrew word for "breath" is נְשָׁמָה (N'shamah),

a word which is used to denote both the air and the breath (Job xxvii. 3 ; xxxvii. 10 ; Isa. ii. 22) ; the blast of Jehovah's anger, and the inspiration of his Spirit (Isa. xxx. 33 ; Job iv. 9 ; xxxii. 8) ; and also the human mind or intellect. This is the word used for "inspiration" in the declaration that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." It is the same word also that is used for "spirit," in the saying of Solomon, "The spirit of man is the candle of the Lord, which searcheth all the chambers of the heart" (Prov. xx. 27). Surely this cannot be said of the air we breathe, or of the breath ; it must be the intellect of a man, that is the candle of the Lord, a light shining in a dark place, a torch kindled by his hand, and illuminating many a dark chamber both within us and around us, as Christ called that faculty by which we distinguish things that are right and eternal, "the light that is within" (Matt. vi. 23).

Another word used in the Hebrew Scriptures, to denote the human mind or spirit, is the word רוּחַ (Ru'ahh). This word, like those already noticed, is used in several different but kindred senses. It is used to denote a breath, the breath of the nostrils, a breath of air, and the evening breeze, the wind, and whatsoever is light or empty as the wind (Job ix. 18 ; iv. 9 ; xli. 8 (16) ; Gen. iii. 8 ; Is. vii. 2

(3) ; Eccl. xi. 4, 5 ; Job vii. 7 ; Ps. lxxviii. 39) ; the vital spirit, or life (Job xii. 10) ; the spirit of God (Gen. i. 2 ; Ps. cxxxix. 7) ; and the mind or soul of man, which is often distinguished from the flesh, and which at death is said to return to God, while the body returns to dust (Eccl. xii. 7). This is the word used for "spirit" when it is said, "The spirit of God moved upon the face of the waters;" "By his spirit He hath garnished the heavens;" "The spirit of God hath made me;" and, "Whither shall I go from thy spirit?" (Gen. i. 2 ; Job xxvi. 13 ; xxxiii. 4 ; Ps. cxxxix. 7). In the first book of the Bible, this word is put in contrast with the word flesh, in the Lord's saying, "My spirit shall not always strive with man, for that he also is flesh" (Gen. vi. 3) ; and by the prophets this word is used as the strongest word that could be contrasted with the flesh, or set over against it, in opposition to it, as in the declaration, "The Egyptians are men and not God, and their horses are flesh and not spirit" (Isa. xxxi. 3) ; and this is the word used for "spirit" by other writers in the Bible, when it is said that "There is a spirit in man" (Job xxxii. 8) ; that God is "the God of the spirits of all flesh" (Num. xvi. 22 ; xxvii. 16) ; that "the Lord . . . formeth the spirit of man within him" (Zech. xii. 1) ; and that at death, "Then shall the dust return to the earth as it was, and the

spirit shall return to God who gave it." This language is remarkable for the plain, direct, positive, and undeniable testimony which it bears to the distinction that we make between the body and the soul, and the fact that, at death, the soul has another destination than that of the body. If this language can be explained away, or shown to be consistent with the doctrine that men have no souls more than the brutes, then any language might, in like manner, be explained away, and it would be impossible to make a declaration of the faith, even if one should hold it and wish to declare it. If these passages do not teach that there is something in man distinct from the body, and sure of a different destination at death, then it would not be possible to find language with which to express these ideas, whether for the purpose of accepting or rejecting them.

Another word whose usage in the Old Testament deserves to be noticed here, is the word heart, לֵב (Lebh). It is used to denote an organ of the body (Ps. xlv. 5); the inner part, or midst of anything (Deut. iv. 11; Ex. xv. 8; compare Matt. xii. 40); the animal life, or vital principle (Ps. cii. 4); and the moral seat or centre of the feelings, desires, affections, thoughts, purposes, and actions, that is, the soul (Deut. iv. 29; vi. 5). In one passage, the word is used in the first, and

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also in the second, of the senses here indicated : “ Joab took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the heart of the oak ” (2 Sam. xviii. 14). By one of the prophets the word is used precisely as the word נֶפֶשׁ, (Nephesh, soul) is sometimes used, and as he uses it in the same chapter, to denote the life. He says, “ The sword reacheth unto the soul ; ” and, “ It [thy wickedness] reacheth unto thine heart ” (Jer. iv. 10, 18). But often the word is used in a high moral sense, to denote the mind or soul. It is used in this moral sense in the following passages : “ The Lord looketh on the heart ” (1 Sam. xvi. 7) ; “ God gave Solomon . . . largeness of heart ” (1 Kings iv. 29) ; “ The heart of kings is unsearchable ” (Prov. xxv. 3) ; “ A man’s heart deviseth his way ” (Prov. xvi. 9) ; “ The heart knoweth its own bitterness ” (Prov. xiv. 10) ; and, “ Thine own heart knoweth that thou thyself likewise hast cursed others ” (Eccl. vii. 22). There can be no question that in all these passages, the word heart refers not to our physical, but to our intellectual and moral nature ; and therefore this word affords a remarkably plain and striking instance of the twofold use of language in the Bible, of which we have spoken, the same word being used to denote sometimes that which is lower, and sometimes that which is higher, or first the ani-

mal, and then the spiritual, in man. The testimony given by this word on this subject is the more important, from the fact that the word has been but little used in this controversy; and therefore has not been worn smooth by friction against any theory of the soul; but its bearing, significance, and value are as plain and manifest as are the impress and value of a golden coin, new and fresh from the mint.

There is still another Hebrew word, that should be particularly noticed, on account of its important bearing on our subject. It is the word רָפְאִים (R'phaim). Like the more common word מְתִים (Methim), it is usually rendered "the dead;" once it is translated by the word "deceased" (Ps. lxxxviii. 10, second clause; Prov. ii. 18; ix. 18; xxi. 16; Isa. xiv. 9; xxvi. 19; xxvi. 14). By thus using only one and the same English word for these two Hebrew words, Dr. Conant says that our common version of the Scriptures "confounds two words of very different import; and, what is greatly to be regretted, it effaces . . . a distinct and striking recognition of the separate existence of the soul, or spiritual part of man, after the death of the body."¹ The distinction between these two words is this: the word מְתִים (Methim) means the

¹ *Smith's Bible Dict.* Am. Ed. Art. "Dead." See also *Smith's Bible Dict.* Am. Ed. Art. "Giants."

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dead as distinguished from the living, while the word רָפָאִים (R'phaim) means the dead considered as departed from this to the world below, the under-world, as some have proposed to translate the Hebrew שְׁאוֹל (Sheol). In numerous instances, the former word is used in direct antithesis with חַיִּים (Hhayyim) living, as in the words, "He stood between the dead and the living" (Num. xvi. 48); and, "I praised the dead which are already dead, more than the living which are yet alive" (Eccl. iv. 2; see also 1 Kings iii. 22, 23, and Eccl. ix. 3-5); while the latter word is never set in antithesis with the living, but is used as another expression for *those who are below*, as in the declarations, "The dead are there her guests are in the depths of hell" (Prov. ix. 18); "They are deceased, they shall not rise," and, "The earth shall cast out her dead" (Isa. xxvi. 14, 19). In the article just referred to, Dr. Conant says, "The dead (those who have ceased to live on earth, and are therefore absolutely dead to all earthly relations) are represented by מֵתִים, which, as generic, includes also the other term; and the other term translated dead, רָפָאִים, means disembodied spirits separated from the body at death, and continuing to live in a separate existence." He refers to the fact that Fürst derives the word from a root that signifies to be obscure or dark, though Gesenius

regards it as meaning the quiet or the feeble ; but he adds that " In either case, it is well represented by the word shade." In De Wette's translation of the Bible, the word *Schatten* (Shades) is uniformly employed as the proper rendering of the word ; and the word shade is sometimes used by Dr. Noyes.

Two passages will show plainly enough the distinction between these two words used in the Hebrew Scriptures for the dead, and the importance of the distinction.

" Before Him the shades beneath tremble ;
The waters, and their inhabitants.
The under-world is naked before Him,
And destruction is without covering." (Job xxvi. 5, 6.)

" The under-world is in commotion on account of Thee,
To meet Thee at thy coming ;
It stirreth up before Thee the shades, all the mighty of the
earth ;
It arouseth from their thrones all the kings of the nations ;
They all accost Thee, and say,
' Art Thou, too, become weak as we ?
Art Thou become like us ? ' " (Isa. xiv. 9, 10.) ¹

Here by the shades, or the dead considered as shades, we are to understand the inhabitants of that obscure, dim, and shadowy world, which the Hebrews called Sheol and the Greeks Hades, which was regarded as deep and dark ; so deep that the expression " deeper than Sheol " (Job xi. 8) was

¹ Dr. Noyes' Translation.

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used to describe that which is profoundest ; so dark that it was called "the land of darkness and the shadow of death, a land of darkness, as darkness itself, . . . without any order, and where the light is as darkness ;" and whose inhabitants are represented by Job as trembling before the awful majesty of God, by Isaiah as in commotion on account of the coming of the king of Babylon, whose stupendous fall he foretells, and by Ezekiel as crying out from the midst of its pit to Egypt and his helpers when they come.¹ From this it appears that the word Sheol, which sometimes means simply the grave (as in Ps. xlix. 14, "Like sheep they are laid in the grave,") sometimes means the abode of departed spirits, for "the dead," "the shades are there, in the depths of the under-world" ² (Prov. ix. 18), and they are represented as conscious, intelligent, and active.

In the New Testament there is the same use of

¹ "Thus saith the Lord, Jehovah :

In the day when he went down to the grave (Sheol)

I caused the deep to mourn. . . .

At the sound of his fall I made the nations to shake,

When I cast him down to the grave (Sheol),

To them that have gone down to the pit ;

The mightiest heroes from the pit (Sheol) shall speak to him and his helpers. . . .

There is Assyria and all her company." (Ez. xxxi. 15, 16 ; xxxiii. 21, 22. Dr. Noyes' Translation.)

² Dr. Conant's Translation.

language as in the Old; and the words soul and spirit, life and death are used sometimes in a lower, and sometimes in a higher sense; but they are so used, and such other representations and declarations are made, that the great facts of man's higher life and future destiny are brought out with more distinctness and prominence, as the progressive character of the divine revelations would lead us to expect.

Two different words are used in the New Testament to denote the soul or spirit, both significant and instructive.

Of these two words, one is the word $\psi\upsilon\chi\acute{\eta}$, which, in meaning and usage, corresponds very nearly to the Hebrew נֶפֶשׁ, (Nephesh,) and the Latin *anima*. It is used to denote a *living creature*, or being, as in Rev. xvi. 3: "Every living creature that was in the sea died;" a *person*, as in Rom. xiii. 1: "Let every soul be subject unto the higher powers;" the *life*, or vital principle, as in Matt. ii. 21: "They are dead that sought the young child's life," and Matt. vi. 25: "The life is more than meat;" the soul, considered as *the sentient principle*, that is, the seat of the senses, desires, appetites, passions, and affections, that which may be regarded as common both to man and brutes, and at once their *higher* and our *lower* nature, that which in the philosophy of Pythagoras and Plato was distinguished from

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the higher mind or reason, which belongs to man alone, in which peculiar sense the word is used in those passages which speak of "the whole spirit, and soul, and body" (1 Thess. v. 23), and of "the dividing, asunder of soul and spirit" (Heb. iv. 12); and also *the soul*, in its highest sense, as the spiritual and immortal part of man, that which does not die with the body, but survives it, as in Matt. x. 28: "Fear not them which kill the body but are not able to kill the soul;" and Rev. vi. 9: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." These two passages are specially important as showing how the soul, in the highest sense of that word, is to be distinguished from the body, and regarded as capable of surviving it. In the former passage, the expression body and soul is used to describe the whole man, and this is exactly equivalent to what is elsewhere called the "body, soul, and spirit;" and in both passages, the representation is express and positive, that the soul is not killed by those who kill the body; nay, in the last passage, it is expressly declared that, at some time previous to the resurrection, the souls of those who had been slain were seen and heard crying for vengeance on their murderers who were still living on the earth.

The other word to which we refer is πνεῦμα,

which is the common word for spirit. Like the Hebrew word רוּחַ (Ru^{ah}h), and the Latin *spiritus*, it is used to denote the wind, or air in motion ; the human spirit, mind, or soul ; disembodied or unembodied spirits ; and God Himself and the Holy Spirit. In John iii. 8, "The wind bloweth where it listeth," the word is used in precisely the same manner as the word רוּחַ (Ru^{ah}h) is used in Eccl. xi. 5, "As thou knowest not the way of the wind ;" the term being used in both instances as a symbol of that which is invisible and inscrutable, like the work of the divine Spirit in the creation of the world, and in the new creation of the soul when it is "born again," or "born of the Spirit." In 1 Cor. ii. 11, "What man knoweth the things of a man, save the spirit of man, which is in him ?" the word is plainly used to denote the self-conscious and cognitive power of the human mind ; and in ch. v. ver. 5 of the same epistle, the word is used in striking contrast with "the flesh," such contrast that it is represented as possible for "the spirit" to be saved while "the flesh" is destroyed. The word is also used when mention is made of "the spirits in prison" (1 Pet. iii. 19), and "the spirits of just men made perfect" (Heb. xii. 23) ; and when it is said that "God is a spirit" (John iv. 24), and "the father of spirits" (Heb. xii. 9), so called in direct contrast with the "fathers of our flesh," spoken of

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in the same verse ; that the angels are “ministering spirits ” (Heb. i. 14) ; and that “A spirit hath not flesh and bones ” (Luke xxiv. 39). It would hardly be possible to express the idea of spiritual existences, if it is not expressed in these passages.

The word $\psi\upsilon\chi\acute{\eta}$ is the word commonly used by the Greek classical writers to denote the soul, whether spoken of as preëxistent, or distinguished from the body, or immortal ; and whether its immortality is a subject of inquiry, doubt, denial, or affirmation. It is the word used by Homer when he speaks of “the souls of mighty heroes sent before their time to Hades ” (Il. i. 4, 5) ; when he describes their going, as of Patroclus, thrice wounded, fallen and expiring, he says that “His soul went flying from his limbs to Hades, lamenting its lot ” (xvi. 855, 856) ; and when he describes their condition in the disembodied state, as when Ulysses saw and conversed with the souls of his mother Antikleia and the prophet Teiresias there (Od. xi. 84, *et seq.*). It is the word used by Herodotus, when he says of the Egyptians, “They were the first to broach the opinion that the soul of man is immortal ” (Bk. ii. 123). It is the word used by Xenophon, when he reports the dying Cyrus as saying to his children and friends, “I can never be persuaded that the soul lives no longer than it dwells in this mortal body,

and that it dies on its separation ; for I see that the soul communicates vigor and motion to mortal bodies during its continuance in them : neither can I be persuaded that the soul is divested of intelligence, on its separation from this gross and senseless body ; but it is probable that when the soul is separated, it becomes pure and entire, and then is more intelligent ” (Cyr. viii. 7) ; and he employs the same word when he represents Socrates as saying, “ It was not sufficient for God merely to care for the body, but, what is of most consequence, he implanted in man the soul supreme ; ” and, “ When the soul, in which alone is intelligence, has gone forth, men carry forth and bury the body of the nearest and dearest person, as soon as possible ” (Mem. i. 2, 53). This also is the word used by Plato, when he says, “ Every soul may be said to wear out many bodies, especially in the course of a long life ” (Phæd. 87) ; “ Death is the separation of the soul and the body from each other ” (Gorg. 524, B.) ; and, “ Beyond question, the soul is immortal and imperishable, and our souls will truly exist in another world ” (Phæd. 106, E.). Plutarch also uses the same word when he says that “ Homer regarded the soul and nothing else as the man ” (De Vit. Hom.), that “ Each one of us consists of the soul and the body ; ” and that “ The soul is older than the body ”

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(Plat. Quest.). Such is the familiar use, and the acknowledged signification of this word among the classical writers of ancient Greece ; and the writers of the New Testament used the same word when they said, " My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour " (Luke i. 46) ; and, " I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth " (3 John 2) ; and when they spoke of Christ as " the Shepherd and Bishop of souls " (1 Pet. ii. 25) ; of the " ingrafted word which is able to save your souls " (James i. 21) ; of the " salvation of your souls " (1 Pet. i. 9) ; of hope as the " anchor of the soul " (Heb. vi. 19) ; of " believing to the salvation of the soul " (Heb. x. 39) ; of " watching for your souls " (Heb. xiii. 17) ; of " confirming the souls of the disciples " (Acts xiv. 22) ; of " committing the keeping of their souls unto God in well-doing, as unto a faithful Creator " (1 Pet. iv. 19) ; and of " fearing not them which kill the body, but are not able to kill the soul " (Matt. x. 28) ; and if this use of this word does not indicate the presence in man of something distinct from the body and capable of surviving it, then, by the use of what word could the fact have been indicated, even supposing it to be a fact, or supposing that Christ and his Apostles had wished to refer to it as a fact, or as a question to be settled, or as an untruth ?

Turning now to another class of terms and passages of Scripture, the Apostle Paul, in 2 Cor. iv. 16, speaks of an outer and inner man, as if a man were made of two men, mysteriously interlaced and bound together; the one decaying and the other undecaying; one mortal and the other immortal; one subject to death and the other independent of death. He says, "Though our outward man perish, yet the inward man is renewed day by day." Here the distinction is not that which is made elsewhere between the old man and the new, which refers to the moral change of regeneration or renovation; nor to the distinction that is elsewhere made between the law of the members and the law of the mind, which refers to the conflict between passion and principle; or between the sensuous and the moral in human nature: but it is the distinction between the material and the spiritual; the decaying and the undecaying; the mortal and the immortal in human nature, it being taken for granted that there is something in man besides the body, something that is independent of its decay.

The words life and death deserve special notice because they are so often used in a higher as well as in a lower sense, and because they are so used as to involve and teach the whole substance of this Christian doctrine of the soul, concerning which

we are inquiring. By the annihilationists these terms are understood to refer solely to the body, and its phenomena; the word life signifying simply existence, and death denoting a person's fall out of existence into "blank nothingness," or, to use the expression of a certain advocate of that heresy, "extinction of being, soul, and body." If there is anything in respect to which they appear to be agreed and confident, it is this, that these terms are always to be understood literally, that life means existence, and death ceasing to exist, so that it is absurd to speak of the dead as still in existence. But the use of these terms in the Bible absolutely forbids this system of interpretation and this doctrine, for they are used scores of times not in a literal but in a figurative, not in a physical but in a moral, sense. In the declaration of God to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17), if death means simply the death of the body, then the declaration was not fulfilled, for he lived many years, and begat sons and daughters, after his transgression. When Solomon says, "In the way of righteousness is life; and in the pathway thereof there is no death" (Prov. xii. 28), it is manifest and undeniable that the terms "life" and "death" are used metaphorically to denote moral well-being and moral ruin. When Christ said, "If thou wilt

enter into life, keep the commandments" (Matt. xix. 17); and, "Ye will not come to me, that ye might have life" (John v. 40), He must have meant by the word life, something more than mere existence, for those to whom he spoke were already in existence. When he said, "If a man keep my sayings he shall never see death" (John viii. 51), and, "Whosoever liveth and believeth in me, shall never die" (John xi. 26), He must have meant by the word death something more than the death of the body, for in this sense all must die, whether they believe in Christ and keep his sayings or not. And when He says, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke xii. 15), He shows unquestionably that it does consist in something more than mere existence. The words of St. Paul, "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii. 6), are a plain and unmistakable statement from his own pen, of the sense in which he ordinarily employs these words "life" and "death" to denote, not physical, but moral realities, the wretched estate of the carnal mind, depraved and condemned, on the one hand, and the blessed estate of the spiritual mind, renewed and justified, on the other. And these passages, "He that heareth my word, and believeth on Him that sent me, hath everlasting

life, and shall not come into condemnation ; but is passed from death unto life ” (John v. 24) ; “ We know that we have passed from death unto life, because we love the brethren ” (1 John iii. 14) ; “ My son was dead, and is alive again ” (Luke xv. 24) ; “ She that liveth in pleasure, is dead while she liveth ” (1 Tim. v. 6) ; “ I know thy works, that thou hast a name that thou livest, and art dead ” (Rev. iii. 1) ; “ Let the dead bury their dead ” (Matt. viii. 22) ; “ You hath He quickened, who were dead in trespasses and sins ” (Eph. ii. 1) ; and “ This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent ” (John xvii. 3) ; can by no possible ingenuity be reconciled with the “ literal ” theory of interpretation, and with the doctrine of the annihilationists, that man has no soul, in the sense in which we understand that word ; that death pertains to the body alone, and seizes upon and destroys the whole man, when it does its work upon the body ; and that man can have no eternal life, except in prospect, until after the resurrection : for these passages teach positively that death and life are moral states of the soul, from one of which men may pass, and have passed, into the other, as from darkness into light, in this world ; the deadness spoken of is affirmed of living persons ; and life, everlasting life, is represented, not as something

promised in the future, but as a possession in the present, something that the believer already "hath," or "hath passed" into, just as St. Paul declares that God "hath made us meet to be partakers of the inheritance of the saints in light," and "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This use of these words life and death ought not to be regarded as at all singular, for the same use of the words is found in other literature outside of the Bible, and it corresponds exactly with the facts of human experience, as they may be divided into the two classes of the lower and the higher, the material and the spiritual. There is a lower life of the body ; and there is a higher life of the soul. The life of the body is sustained by "daily bread ;" but, in respect to the soul, man liveth not by bread alone, but by the bread of heaven, the word and truth of God. There is also a death of the body ; and there is another death of the soul, moral death, estrangement from God, spiritual insensibility, alienation, unrest, disquiet, foreboding of evil, self-reproach, self-condemnation, remorse, despair. Thus "Sin, when it is finished, bringeth forth death." This moral death is the wages of sin, its fruit of evil. And, in perfect accordance with these facts, and with this corresponding use of language in the Bible, a modern poet says, —

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" 'Tis not the whole of life to live,
Nor all of death to die ; "

another says, —

" When faith departs, when honor dies,
The man is dead ;

and yet another says, —

" Thou wilt find, by hearty striving only,
And truly loving, thou canst truly live."

When Christ said to his disciples, " Fear not them which kill the body, but are not able to kill the soul " (Matt. x. 28), he meant, if his language has any intelligible meaning, that the soul is capable of an existence distinct and separate from the body ; that the killing of the body does not involve the killing of the soul, that instead of dying with the body it survives it, — death and the utmost of human violence having no power over it. This, as we have already seen, is the plain and manifest meaning of the passage, and it is a meaning which no objections, cavils, or sophistical reasonings about the terms employed, or the resurrection, have been able to eliminate or set aside.

On a certain occasion Christ held a conversation with some of the Sadducees, concerning the resurrection and the world to come, an account of which has been given by three several evangelists (Matt. xxii. 23-33 ; Mark xii. 18-27 ; Luke xx. 27-40). The Sadducees, we are to understand, held that

“There is no resurrection, neither angel nor spirit” (Acts xxiii. 8), though the Pharisees believed in the resurrection of the dead, and in the existence of angels and departed spirits. Josephus says that “The doctrine of the Sadducees is this, that souls die with the bodies” (Ant. xviii. 1, 4), and, “They take away the belief of the immortal duration of the soul, and the punishments and rewards of Hades” (Bell. Jud. ii. 3, 14). These ancient materialists or annihilationists had come to Jesus with a question concerning the resurrection which they thought would prove exceedingly embarrassing to Him; but in reply He said, “Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” So instead of being embarrassed by the question of the Sadducees, Christ simply declared that it was a question that was not fit to be asked, because it showed an ignorance both of what God had taught, and of what He is able to do, in the resurrection and the world to come, when men will be raised to an estate superior to our present earthly relation-

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ship and wants, and there will be no place for the relation to which the question referred, because then men will be like the angels of God in heaven. Moreover, the souls of the departed are now existing in the other world, though absent from their bodies, and this fact ought to teach any one that such questions as that of the Sadducees should never be asked, for that is a spiritual world, and not, like the heaven of the Mohammedans, a world of the senses, or of sensuous delight. That declaration which God made so long after the patriarchs Abraham, Isaac, and Jacob had died, and their bodies had returned to dust in the cave of Machpelah at Hebron, the declaration that He was their God, though He is not the God of the dead but of the living, proves that they must still be living as to their souls, in the other world. This is manifestly the import of what Christ said, and, if there were any doubt as to the correctness of this view, it would be removed by the important words recorded by Luke, the words, "For all live unto Him;" this fact that "All live unto Him" being the reason for the declaration that God is the God of Abraham, Isaac, and Jacob, when He is not the God of the dead but of the living. When considered in its connection with the well-known and peculiar doctrine of the Sadducees, that men's souls die with their bodies, this passage appears to be a remark-

ably direct, emphatic, and undeniable declaration of the truth that the soul dies not with the body but survives its dissolution.

To the dying thief upon the cross, Jesus said, "Verily I say unto thee, To-day shalt thou be with me in Paradise" (Luke xxiii. 43).

This passage is so plain and positive a declaration of the continued existence of the soul after death, that the annihilationists themselves have confessed the difficulty of reconciling it with their views; they have said that if this, and one or two other passages, can be explained in harmony with their views, then no others will present any serious difficulties; and they have made special efforts to break its force, or to show that it does not mean what it has commonly been understood to mean.

Some have said that this case of the penitent thief was a "very peculiar case," one that should "be regarded as one of the miraculous and extraordinary circumstances of that awful period" of the crucifixion, and therefore a case that "can hardly be regarded as decisive as to what shall be the lot of other men." But nothing in the narrative indicates or intimates these peculiar or miraculous features of the penitent thief's repentance, faith, hope, or reward; not a word is there to intimate that his experience was not merely on a higher plane than that of ordinary experience, but in

another and altogether different sphere, so that it cannot be said that "These things happened for ensamples, and were written for our admonition," that we might be encouraged to repent, believe, and hope through Christ. This supposition that Christ gave to the penitent thief a destiny totally different from that of other believers, is a pure assumption, supported by not one particle of proof, and made only for the purpose of evading the force of this direct and positive testimony to the truth that at death the righteous do not pass into a state of unconsciousness or nothingness, but depart "to be with Christ, which is far better."

By others it has been said that the thief did not die that day on which the words under consideration were spoken, or at least it is not certain that he did, and therefore they must have had some other meaning than that his departed spirit should be with Christ in the other world that day. "How do you know that he died that day?" and "Does the Bible say so?" are questions that we have heard asked with an amazing show of confidence, as if they had power to paralyze all believers, or strike them dumb if they should attempt to answer. But in answer we should say, How do we know that he ever died? Does the Bible say so? And can we believe it of him without an express Thus-saith-the-Lord, for his special case? If we can, then why

should any one interpose a cavil that is only worthy of Paine's "Age of Reason," between the promise that Christ made to his suppliant, and its fulfillment? If any considerations are needed to show that this is but a cavil, the following would seem to be sufficient. By one of the evangelists we are told that the soldiers broke the legs of both the malefactors that were crucified with Jesus, and that this was done in order that the bodies should not remain upon the cross on the Sabbath day (John xix. 31, 32). Josephus says that "The Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun" (Bell. Jud. iv. 5, 2); and in the law of Moses it is written, "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, for he that is hanged is accursed of God" (Deut. xxi. 22, 23), to which language St. Paul makes particular reference to show that Christ was made "a curse for us," in that He was crucified, or hanged on a tree.

By some others it has been said that by Paradise we are to understand a locality on the "new earth," which does not yet exist, and therefore Christ could not have meant by it any place in

which He was to be on the day of his crucifixion. But it is enough for us that Christ spoke of it as already existing, and a place in which He, with the penitent expiring by his side, would be that day ; and that St. Paul said that either “in the body, or out of the body,” he had been “caught up into Paradise,” which could not have been true if there had been no such place existing.

Others, however, admit the existence of Paradise, and its identity with heaven, but say that Christ could not have been there during the period between his death and resurrection, because after his resurrection He said to Mary Magdalene, “I am not yet ascended to my Father.” But in these words Christ evidently had reference to his ascension *in the body*, as after forty days he went up from Olivet, and a cloud received and veiled Him from the sight of mortals ; and in this sense it was true that He had not yet ascended to the Father, though immediately after He gave up the ghost upon the cross, He was in Paradise *in the spirit*, which at death He committed to the Father, saying, “Father, into thy hands I commend my spirit” (Luke xxiii. 46).

Others still have said that when Christ died, He went into a state of utter unconsciousness and non-existence, “a state of death,” as they have called it ; and therefore He could not have been with the

penitent malefactor in Paradise when they were both dead. We have heard it said that "When Christ went into the grave He went there as a unit; — the whole of Him went there; — He did not go two ways at death; — and between his death and resurrection there was nothing of Him but his dead body!" This is assuming the very point to be proved; and making a monstrous application of the assumed principle, for which we were wholly unprepared. For we had supposed that those who were entangled in this gross heresy would hesitate and refuse to apply their doctrine to Him whose preëxistence is taught in the Scriptures as plainly as his miraculous birth; whose divinity is as manifest as his humanity; whose advent, words, works, death, resurrection, and ascension show that He was a supernatural being, and that, therefore, supernatural works were perfectly natural to Him, who "in the beginning was the Word, was with God, and was God;" in whom was life, and by whom "all things were created;" who said, "Before Abraham was, I am;" who said, "I came forth from the Father, and am come into the world;" again, "I leave the world, and go to the Father;" who said, "I lay down my life that I may take it again; — no man taketh it from me, but I lay it down of myself; — I have power to lay it down and I have power to take it again;"

and who, without any appearance of assuming what did not belong to Him, claimed a relation, and a oneness with the Father, such as no mere man, not even the wisest and the best, ever claimed, or ever could claim, without audacity or insanity; and whose relationship to God, and power of self-resurrection thus claimed, prove that his whole being did not pass under or into the power of death when He expired on the cross, but in the conflict not He, but death, was vanquished, because the prey was too mighty for the power of death. Whatever some may think, it would seem that all whose minds are not utterly blinded, materialized, and deadened to spiritual conceptions and the divine majesty and might of Christ, must see that He at least did not become entirely the prey of death; that his words, "Father, into thy hands I commend my spirit," were not idle and empty words, idle and empty as the wind; and that the very thought or suggestion that his whole being was held for three days in the power of death and the grave, is monstrous and shocking.

It has also been proposed to understand by this term "to-day," that day in which Christ should come in his kingdom; as if the malefactor had said, "Lord, remember me in the day of thy coming," and Christ had replied, "Verily I say unto thee, this day that thou hast spoken of, the day of

my coming, thou shalt be with me in Paradise." But this is something very different from what they said; and we cannot repress the inquiry, If this is what they meant, why did they not say it? Would any one, on hearing their words for the first time, ever imagine that this was their meaning? We have known of men's putting a meaning into a passage of Scripture, and then professing to find it there and to draw it out; but this is the most remarkable instance of the practice that we ever met with. But this is not explaining Scripture, in any proper sense of the words,—it is rather practicing jugglery on it; and if such changes and substitutions can be made in the Scriptures in the name of exegesis, then no one can be sure that he understands them correctly in any part, for every passage is at the mercy of every operator who may wish to try his art upon it, and practice his imposition upon us.

Again, it has been proposed by some to understand that the prayer of the malefactor, "Lord, remember me when thou comest into thy kingdom," was addressed to Christ in bitter mockery; and that in reply Christ said to him, "Shalt thou be with me in Paradise?" this question being a solemn declaration that it could not possibly be. And this piece of jugglery has been practiced upon the words, and this mocking spirit has been

attributed to the malefactor, in full view of the fact that he had just rebuked the other malefactor that was crucified with him, for reviling Christ, and said to him, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss" (Luke xxiii. 39-41). Is this the language of a mocker?

Still further, it has been said that the word *σήμερον*, which, in the passage under consideration, is translated "to-day," is to be understood as denoting not definite, but indefinite time, as the word "now" is often used without any definite reference to time. One writer says that the word "*does*" qualify the first expression, 'I say,' and is the same in other instances translated *now*, which is frequently used without the least regard to definite time. As if I should say to my opponent, *Now* you are mistaken with regard to what the Saviour said to the thief. Here I do not use the word *now* to let my opponent understand he was not mistaken yesterday, to-day, or to-morrow, but to give a force to that indicative form of expression. This appears to be the use of the word *semeron* in the text: 'Now, verily, I say unto thee shalt thou be with me in Paradise.'" This is, to say the least, a very remarkable statement. It is remarkable for the author's quiet and adroit sleight of hand move-

ment, by which the word "now" is substituted for the word "to-day," and also removed from its proper place, and put at the beginning of the sentence. Also, it is remarkable for the declaration that the word translated "to-day," "is the same in other instances translated *now*, which is frequently used without the least regard to definite time;" when an examination of the several passages in which the word is used in the New Testament would show any one that it is never translated by the word "now," but in eighteen instances it is rendered "to-day," and in twenty-three instances it is rendered "this day;" and it has the utmost regard to definite time; as is manifest in the sayings: "It will be foul weather to-day" (Matt. xvi. 3); "Son, go work to-day in my vineyard" (Matt. xxi. 28); "I must walk to-day and to-morrow, and the day following" (Luke xiii. 33); and, "This day is salvation come to this house" (Luke xix. 9). The word *σήμερον* in Greek, like the word "to-day" in English, has as plain, definite, and unquestionable a meaning as any word can have; and it can no more mean another day than to-day, than yesterday can mean another day than yesterday, or to-morrow than to-morrow.

But once more, it has been said and insisted upon with exceeding pertinacity by many, as if this

were the very key to their position, that a serious mistake has been made in the punctuation of this passage, and the comma ought to be placed not before, but after, the word "to-day," so that it shall modify not the following, but the preceding clause, and Christ's declaration to the malefactor shall appear to have been, "Verily I say unto thee to-day, thou shalt be with me in Paradise;" that is, I make the statement to-day, that thou shalt be with me in Paradise sometime.

Our first thought in view of this representation of the case is, that it is utterly unworthy of the subject; that it is too idle, puerile, and absurd a view of Christ's words, to be seriously entertained by any; for if Christ said anything on the cross or elsewhere, He must of course have said it on the day of its utterance, and it was needless to inform the malefactor of this fact, for if he was capable of knowing anything, he must have known it without being told of it.

An attempt, however, has been made to justify this view, on the ground that Christ wished to call special attention to that day, because it seemed "so unlikely" that the promise would ever be fulfilled. One writer has presented his idea of what Christ said in the following paraphrastic form: "Yes, says the suffering Saviour, in the hearing of the mocking multitude, I say unto thee

to-day, to-day in this hour of my darkness and agony ; to-day, when the cross is apparently giving the lie to all my pretensions ; to-day, a day of forlorn prospects and withered hopes so far as human eye can see, verily *to-day* I say unto thee, thou shalt be with me in Paradise, when my kingdom shall be established in triumph and glory." But this language is very different from that of Christ. In style and in thought both, it is altogether different from that which He employed on the cross, and on other occasions. The contrast indeed is wonderful. He spoke not with cunning art, like the rhetorician or the sophist, to dazzle and confound his hearers, but with the utmost plainness and simplicity, from the heart to the heart ; his speech was not with extravagance and violence, like that of fanatics, but with calmness and self-possession, He being conscious of the eternal truth He uttered, and his words needing no help beyond that which they received from his own presence, bearing, and character, his teaching being thus "with authority," and such that "the common people heard Him gladly," and the officers of the Sanhedrim said, "Never man spake like this man." The apologetic style of speaking He never used. He made his most astonishing declarations of earthly and of heavenly things, without the least attempt to excuse the boldness of the declara-

tions, or to apologize for their apparent inconsistency with his position in the world, or their seeming incredibility. To his disciples He said, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). To the chief priests, scribes, and rulers of the Jews He said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). And to Pilate He said, "I am a king; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice" (John xviii. 37). But in none of these, or in other instances, did He utter one word of apology for the boldness of his declarations, or the seeming incongruity between his lofty words and his lowly circumstances, nor did He ever say or intimate that however strange or unlikely it might seem, his words would be fully verified. Why then should this idea, so utterly foreign to the mind and manner of Jesus, be imagined to have entered largely, or at all, into his promise to the dying malefactor?

Several things, however, may properly be said here of the alleged error in the punctuation of this

passage, and the relation of the word "to-day" to the other parts of the sentence.

First, granting that "the punctuation is not the work of inspiration," but of later date than the gospels themselves, no one has the right, or should take the liberty, to place the marks of punctuation wherever he may choose, without regard to the sense ; for the language of the Bible, and of other books, meant something before our modern system of punctuation was invented ; and the marks of punctuation should be so placed as to indicate, instead of obscuring or spoiling, the sense which the words of the ancient author were arranged in a certain order to convey.

Secondly, as simple matter of fact, it is not the punctuation that has led to our interpretation of this passage, but the obvious sense of the passage led to the punctuation of it, that is, led to the placing of the comma before the word "to-day," because when thus placed, it indicates the same relation of that word to the rest of the sentence as is indicated by the collocation of the words in the original Greek.

Thirdly, in the Greek language the arrangement of words in sentences is such, that the idea which in the mind of the speaker or writer is regarded as most important, is spoken or written first, and since, as all allow, the word "to-day" is the most important

or emphatic word in this sentence, its position shows that it belongs to and modifies the following instead of the preceding clause ; and if it had been meant to modify the preceding clause, " I say unto thee," it would, like the word " verily," have stood before it, as, in quoting the passage, those who take this view of it often transfer the word " to-day" to that place, and make it say, " Verily, to-day I say unto thee, thou shalt be with me in Paradise."

Many passages might be given to illustrate this usage of the Greek language ; but the three following must suffice : " Son, go work to-day in my vineyard " (Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. Matt. xxi. 28) ; " Zaccheus, make haste and come down ; for to-day I must abide at thy house " (Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ μένειν. Luke xix. 5) ; " Go to now, ye that say, To-day or to-morrow we will go into such a city " (Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὔριον πορευσώμεθα εἰς τήνδε τὴν πόλιν. James iv. 13). In these passages the word " to-day " is used in precisely the same manner as in the words spoken by Christ to the malefactor on the cross ; the collocation of words is the same ; and there is the same reason why any one should insist that the word " to-day " should be connected with the preceding instead of the following clause (because, forsooth, the punctuation is not the work

of inspiration) in these passages as in that. The reference sometimes made to Zech. ix. 12: "Turn you to the strong hold, ye prisoners of hope : even to-day do I declare that I will render double unto thee," as if this were a parallel passage, and one whose use of the word "to-day" justifies our critics in connecting that word with the first clause of Christ's declaration in Luke xxiii. 43, is nothing to the purpose, for three reasons : first, because that passage is found in the Hebrew of the Old Testament, and not in the Greek of the New, and therefore determines nothing with regard to the collocation of words in the Greek language ; secondly, because in the Greek version of the Old Testament, called the Septuagint, it is not the word *σήμερον* that is used for "to-day," but another expression, *ἀντὶ μιᾶς ἡμέρας* ; and thirdly, granting that this expression is equivalent to the word used for to-day by Luke, it stands before instead of after the clause which it modifies, or to which it belongs, and therefore goes to show, if it has any bearing on the subject, that it belongs to the clause which follows it instead of the one that precedes it. Therefore, considered in every point of view, the attempt to connect the word "to-day" in Luke xxiii. 43, with the words that precede instead of those which follow it, fails, and fails signally ; and is found to deserve the reproach put upon it by Landis, who says, " Not one instance

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can be found in the inspired Scriptures of any such usage of the word *σήμερον* as these men so arbitrarily and ignorantly attempt to fix upon it in this instance;” of Bellarmine, who says, “This exposition is perfectly ridiculous;” of Grotius, who says, “They have acted most basely who have joined the word with λέγω (I say);” and of Alford, who says, “It is surely something worse than silly.”

But some may still wish to inquire what is properly meant by Paradise. What should we understand by this word as it was used by Christ in his promise to the penitent on the cross? Does it mean heaven? Or should we understand by it some other place or state, “a separate state,” as it is often called, where the Roman Catholics and some Protestants hold that disembodied spirits, removed from earth, but far from heaven, await the resurrection of their bodies on the last day? To these inquiries we answer that, in our judgment, by the word Paradise, Christ meant heaven; though if it could be shown the word denotes “a separate state,” its value as a proof of the continued existence of the soul would be the same.

The word Paradise is used in the New Testament three times; in the passage under consideration, in 2 Cor. xii. 4, and in Rev. ii. 7. To the Corinthians Paul spoke of having been caught up, — whether in the body or out of the body he could

not tell, — “ to the third heaven,” “ into Paradise,” where he “ heard unspeakable words, which it is not lawful for a man to utter ;” and this shows that Paradise is not below, but above ; that it is not in Hades, but in heaven ; nay, that it is simply another word for the third heaven, where God’s presence is specially manifest. In the book of the Revelation “ He who holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks,” makes this promise : “ To him that overcometh will I give to eat of the tree of life, which is in the Paradise of God ;” and this shows that Paradise is where the tree of life is. But in Rev. xxii. 1, 2, it is said that he who saw the revelation, saw “ a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb ; and in the midst of the street of it, and on either side of the river, was there the tree of life.” The throne of God and of the Lamb, however, is in heaven ; for the great, innumerable multitudes of the saved are represented as standing, “ clothed with white robes, and with palms in their hands,” and crying, “ Salvation to our God which sitteth upon the throne, and unto the Lamb ;” and since the tree of life is beside the throne, and in Paradise, it follows that Paradise is simply another word for heaven. And by what more beautiful or expressive name could heaven have

been called than this of Paradise? At first it meant a garden. It was applied to the pleasure gardens of kings, and to the garden of Eden. Xenophon, both in his *Cyropædia* and in the *Anabasis*, applies the word to the royal parks and pleasure gardens of Persia. In this sense the word is used three times in the Hebrew Scriptures : in Neh. ii. 8, Eccl. ii. 5, and Cant. iv. 13, where in our common version it is translated by the words "forest" and "orchard," though the reference to the king's parks, or pleasure gardens is manifest. In the Septuagint it is the common word for the garden of Eden, out of which man was driven on account of sin. Then Paradise was lost to man. But Christ came to repair the ruins and losses of the fall, and to restore that lost Paradise, though in another, higher, and better form, even an heavenly. In other words, as there was a second Adam, so there was to be a second Paradise, a garden of God, with its flowing river and its tree of life ; but as far transcending that first Paradise, which was lost with Eden, as the second Adam was above the first. This is the Paradise of the New Testament, heaven itself. And when Christ was finishing his redemptive work on earth, He gave this assurance to the dying malefactor, who in penitence and faith had cried to him, "Lord, remember me when Thou comest into thy kingdom," — this plain and positive

assurance He gave him, — that not after a long sleep of the soul, not after waiting in unconsciousness and nothingness till the end of the world, after eighteen or eighteen hundred centuries should have passed, but at once, without delay, on that very day of his crucifixion, he should be with his crucified Lord and Saviour in Paradise.

Of the first martyr, Stephen, it is said that in the death agony of his cruel stoning, he cried, “Lord Jesus, receive my spirit” (Acts vii. 59). The language is remarkably like that of Christ, when as He was expiring on the cross He said “Father, into thy hands I commend my spirit” (Luke xxiii. 46). And this language can have no meaning unless there is a spirit in man, a mind or soul, which dies not with the body, but survives it, and goes to God, while the body returns to dust. For if the word spirit, as here used, means simply “the breath” or “the life,” physical life, then after death, when the breath had been dissipated in the air, or the vital spark extinguished for a season or forever, there was nothing to be kept in the hand of God, and these words of Christ and his martyr, Stephen, were as unmeaning as the name of God would be if there were no God. As well might a lamp, when its light is about to be extinguished, commit its flame to God, and fancy — supposing it capable of fancying anything — that it would be

kept in the hand of God, and restored when the lamp is lighted again, as we commit the breath or animal life to God, "in the article of death," imagining that He will keep it till the resurrection, and then restore it, if this is all that is meant by the word spirit. There is no such thing as keeping the light of an extinguished lamp, or anything that has no existence, as some say that the soul has no existence between death and the resurrection. But an ancient Jewish writer, in a book written perhaps fifty, perhaps a hundred years before the time of Christ, says, "The souls of the righteous are in the hand of God, and no torture can touch them; in the eyes of fools they seem to have died, and their departure is accounted a misfortune, and their separation from us a ruin; but they are in peace" (Wisd. of Solomon, iii. 1-3); and Christ Himself and his apostles teach that the souls of his departed saints go to God, and are with Christ, "absent from the body, and present with the Lord."

In one of his epistles, written while imprisoned at Rome, and in immediate view of death, the Apostle Paul says, "To me to live is Christ, and to die is gain; . . . yet what I shall choose I know not; for I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you" (Phil. i. 21-24). Every part of this

precious writing is a strong confirmation of our faith in the immediate reception of the believer's soul to the presence and the joy of Christ at death. The expression "to die" is set over against the expression "to live," the expression "to depart," is set over against the expression "to abide in the flesh"; there was much to detain him here, and there was much more to attract him there; and in his view death would be to him no loss, but a real, positive, transcendent gain, because it would bring him into a closer and more blissful union with his Lord. No darkness of the night is here; no sleep of the soul, no delay in entering Christ's presence, is intimated; no thought of an unconscious state of the dead appears to have once entered the Apostle's mind when he wrote these triumphant words.

The testimony of this passage is so direct, plain, and positive, that believers in the unconscious state of the dead have confessed the difficulty of harmonizing it with their views; and some surprising efforts have been made to break or evade its force.

First, it has been said that in this language, the Apostle had no reference to himself personally, but only to the cause of Christ, which he thought could not fail of being benefited by his life, if he should live, and by his death, if he should die.

But one might say with equal reason that in the words, "To write the same things to you, to me indeed is not grievous, but for you it is safe" (Phil. iii. 1) this Apostle had no reference to himself; nay it might be said with more reason, for in this passage (Phil. i. 21), the words, "to me," are more emphatic. Ellicott (*in loc.*) speaks of "the emphatic ἐμοὶ, to me, in my personal capacity." And if in this language the Apostle had no reference to himself personally, by what words could he have referred to himself?

But secondly, it has been said that the word "depart" does not mean "to die," but perhaps to return or be released from the grave or from Hades at the resurrection. But in 2 Tim. iv. 6, "The time of my departure is at hand," the word "departure" certainly means death; and when the word is used in Luke xii. 36, "when he shall *return* from the wedding," as it is usually translated, the idea plainly expressed is, "when he shall depart from the wedding," the idea of returning home being implied as the object of the departure. And with what propriety or significance could the word be used by the Apostle, in this passage, in the sense of returning or being released?

Also, thirdly, it has been said that the passage does not say that the Apostle expected to be with Christ immediately after death; and therefore it is

consistent with a long period of unconsciousness in the grave, of which the person would have no knowledge ; but on awaking from it, in the resurrection, it would *seem* to him that he was admitted into Christ's presence immediately. But the Apostle is not here speaking of mere *seeming*, but of *being*. It is not with fancy, but with fact, that he is dealing. And the words "to be with Christ" follow the word "depart" immediately, and the connection of thought is as close as it is possible to represent it. Dr. Hovey says, "The manner in which $\sigma\upsilon\nu$ Χριστῷ εἶναι follows this term, would lead us to suppose that the Apostle regarded the one event as immediately subsequent to the other. It is not easy to see how he could have expressed himself in a way more inevitably suggesting that idea, than the one which he has adopted here. Had he believed that an interval of unconsciousness was to elapse after death before the soul was to be present with Christ, would he not be likely, in such a connection, to have intimated that belief, or at least to have avoided language so liable to mislead the reader?"¹ Certainly the interposition of any period of unconsciousness between death and the admission to the presence of Christ here spoken of, is purely arbitrary, and wholly inconsistent with the line of thought and form of expression adopted

¹ *State of the Impenitent Dead*, p. 61.

by the Apostle ; and the most obvious meaning of his words is that which the most rigid exegesis finds in them, that he counted death a gain, because it would bring him at once into the presence of Christ, the only question with him being whether he should desire " to live in the flesh " still longer, or " to depart, and to be with Christ, which is far better."

In another epistle the same Apostle says, " We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight) ; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord " (2 Cor. v. 6-8). If these words were found in any other book than the Bible, they would show that their author, whoever he might have been, Plato or Cicero, Augustine or Pascal, believed that there is a spirit in man, a mind or soul, which is the man himself, and which, instead of being dependent on the body, and destined to perish with it, may and will survive its dissolution, and " absent " from it, be " present with the Lord." Paul, like Xenophon and Plato, regards the soul as something that may be absent from the body, and yet continue its existence, hold intercourse with the wise and good, and be intelligent and happy ; but what the philosophic Athenians only regarded as probable, the

Christian apostle was fully assured and confident of.

Four things that the Apostle had just said, have the effect of setting forth his view in a clearer and stronger light. First, he had spoken of the outer physical man, the body, as continually decaying, while the inner spiritual man, the mind or soul, is continually renewed or reinvigorated (2 Cor. iv. 16). Secondly, he had spoken of the body as a house or tenement in which the mind or the man dwells, as in the book of Job men are spoken of as "them that dwell in houses of clay;" the idea being that our "earthly house" is very frail, changeable, and perishable, a mere tent, like one of those which, as a tent-maker, he had often made. Thirdly, he had also spoken of the body as a robe or garment, the material, ever-changing vestment of the soul, coarse and vile in comparison with that other ethereal and enduring robe of light, often called the glorified body, with which we shall be clothed hereafter in heaven. Fourthly, he had spoken of being burdened and groaning in this house of clay, the frail, decaying tabernacle of the flesh, and desiring earnestly to be freed from it, and clothed upon with the robes of the heavenly mansion; the fundamental conception being that our mortal bodies are to the soul, what our houses or our clothing are to our bodies — something from

which the soul may be removed or unclothed, as oftentimes we remove from our houses, or lay aside our clothes at night. Then, with these thoughts fresh in mind, he says, "We are confident and willing rather to be absent from the body, and to be present with the Lord:" as to the Philippians he said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." It would not be easy to find or to imagine language that would express more clearly and distinctly the idea that man may exist apart from the body in which now he dwells on earth, or to declare more positively this article of the Christian faith, that at death the believer's soul departs from the body, to be with Christ in heaven. To interpose any period of unconsciousness between the soul's departure from the body, and its admission to Christ's presence, would be in the highest degree arbitrary and unnatural; and to say that man has no soul that can exist apart from the body is contradictory to the idea of the Apostle, as expressed in this and other passages.

In exact and admirable accordance with this fundamental thought of St. Paul, is the following language of the Apostle Peter: "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this tabernacle even as our Lord Jesus Christ hath showed me. Moreover, I

will endeavor that ye may be able, after my decease, to have these things always in remembrance" (2 Pet. i. 13-15). Here the word "tabernacle" evidently stands for the "body;" the expression to "put off this tabernacle" means simply to die; and the word used by the Apostle for "decease" or death, ἐξόδος, means "departure," for this word furnished the name by which we speak of the second book of Moses, and it is the word used in Heb. xi. 22, where mention is made of "the *departing* of the children of Israel;" and in Luke ix. 31, where it is said that Moses and Elias talked with Jesus on the holy mountain and "spake of his *decease* which he should accomplish at Jerusalem." This language, therefore, takes for granted the distinction between the words "tenant" and "tenement;" calls the body a tent in which that which is the seat of human personality dwells, and denominates death a "departure," just as St. Paul speaks of dwelling in the body and going out from it (ἐκδημιούντες), to be present with the Lord; and it shows that its author believed in the continued existence of the soul after death, as plainly as the idea was expressed by Hamlet in what he said about "shuffling off this mortal coil," and —

"The dread of something after death —
The undiscovered country, from whose bourn
No traveller returns."

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In another epistle (Heb. xii. 23), mention is made of "the spirits of just men made perfect;" and they are spoken of in such connection with God and Christ and "the innumerable company of the angels," as to show that the spirits of departed saints are not unconscious, but still in existence, and with Christ, which is far better than the best of earth. As well might one, like the Sadducees of old, deny the existence of angels, as deny or question the existence of "the spirits of just men" "absent from the body and present with the Lord."

In the parable of the rich man and Lazarus (Luke xvi. 19-31), it is said that "The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell (Hades) he lifted up his eyes, being in torments;" and this while his five brothers were living in this world, and consequently before the resurrection of the last day. Now it is of no consequence to our argument what this parable was designed to teach, or how its *drapery* is to be accounted for, for three facts lie at the foundation of its imagery; the three facts that men *live* and *die* and *continue to exist after death*. These facts are all taken for granted in the parable, and no one of them can be denied or called in question, any more than we can question the fact that seed sown in the field has a *gradual growth*,

“first the blade, then the ear, after that the full corn in the ear” (Mark iv. 26–29); or that from a very small seed the mustard-tree attains its surprising growth, such that the birds of the air come and lodge in its branches (Matt. xiii. 31, 32). It would be quite as arbitrary and unreasonable to deny any one of these three facts on which this parable rests, as any other; and therefore it is a plain and positive testimony from the lips of Jesus, that men continue their conscious existence after the death of the body; as on another occasion, He told his disciples that men may kill the body, but they are unable to kill the soul.

Such as this is the Scriptural doctrine of the soul and its continued existence after death. These passages teach plainly and positively that the soul does not die with the body, or fall into a state of unconsciousness, but it continues its existence though absent from the body, unclothed, or gone out from it.

But there are some passages of Scripture, which to some minds, from certain points of view, or with certain prepossessions on the subject, appear to be inconsistent with these views, or difficult to be reconciled or harmonized with them. Some difficulties and objections of this kind we shall now proceed to consider.

And first, it has been objected that the expressions “the immortality of the soul,” and “an

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immortal soul," are not found in the Bible ; and therefore it is argued that the ideas are not there, and our doctrine is consequently unscriptural. But the words "motives," "habits," and "character" are not in the Bible ; shall we therefore say that all ideas of motives, habits, and character are unscriptural ? Nay, verily, for the ideas are there, though expressed by other words. What we call a man's motives, the Bible calls his thoughts ; what we call his habits, it calls his ways ; and what we call his character, it calls his life. The reason of this usage is that abstract and metaphysical terms are but little used in the Bible ; and instead of them we find the more artless and unstudied terms of childhood and popular speech. No one, therefore, need to wonder at the want of these phrases, "the immortality of the soul," and "an immortal soul," in the Bible.

From the declaration of St. Paul that Christ "hath brought life and immortality to light through the gospel" (2 Tim. i. 10), it has been argued by some that without Christ there would have been no immortality for man, but He makes his people immortal by a special gift, or grace, which some say is conferred in baptism, others in regeneration, and others still at the resurrection. But the phrase "bring to light" does not mean to create, or to cause that to exist which had no existence before, but it rather means to make anything known which

before was unknown. So in 1 Cor. iv. 5, it is said that the Lord "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts;" and surely this language cannot mean that God will create "the hidden things of darkness," but that He will expose them, bring them out from darkness into light, and make them known. So every morning the sun by his rising brings to light the varied features of the landscape, which had been hidden in the darkness of the night; but it does not create them; it brings them out from darkness into light. And so Christ has "brought life and immortality to light," by bringing it out from the obscurity or uncertainty in which, before his coming, it had been enwrapped, and making it known as a fact no longer to be questioned.

When it is said that "God only hath immortality" (1 Tim. vi. 16), we are to understand that He only hath it in Himself, or as a possession underrived and absolutely his own, though the possession may be, and (as even the annihilationists will not deny) has been, or will be, imparted to the saints and angels. This language corresponds very nearly to the words of Christ, "The Father hath life in Himself," and "hath given to the Son to have life in Himself." Self-existence belongs to God alone, but He has given existence to multitudes of

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creatures ; and in like manner immortality in and of Himself alone belongs to God only, but He has made many of his creatures immortal. The angels are confessedly immortal ; and those who are most tenacious of “ the sleep of the soul,” hold that the saints will be made immortal at the resurrection : but then it will be no less true than it is now that “ God only hath immortality ;” and so far as this passage is concerned, it matters not whether man is made immortal in the day of his creation, or by baptism, or at the resurrection. Therefore, this passage affords no ground of objection to the doctrine that God, “ the Father of spirits,” has made us his intelligent, moral, and accountable offspring, in his own image, and heirs of his immortality.

When St. Paul says that to those “ who by patient continuance in well-doing, seek for glory, and honor, and immortality,” God “ will render eternal life ” (Rom. ii. 7), we should understand that by eternal life is meant not simply existence, but a *blessed* existence, the blessedness that comes from knowing God, as Christ said, “ This is life eternal, to know Thee, the only true God ;” and by the words “ glory, and honor, and immortality,” we are to understand not simply immortality, but rather the glory and honor of a blessed immortality, or in other words, the Apostle does not intimate that immortality is an object to be sought by those who

are not made for it, but he teaches that men should seek to make their immortality honorable and glorious. Professor Stuart, in his commentary on this epistle, says this expression “‘glory, and honor, and immortality’ is cumulative and intensive; *i. e.*, it expresses happiness or glory of the highest kind;” and he adds, “We may translate the phrase thus: *immortal glory and honor*, making the word immortality an adjective to the other nouns;” as Conybeare and Howson say that the expression is “an hendiadys” for immortal glory and honor.¹ The reason for this view of the passage is the fact that the words are a Hebraistic form of expression, in which, on account of the want of adjectives in the Hebrew language, two or three substantives were used where we should have used only one or two, with one or two adjectives. So the phrase, “life and immortality,” means “immortal life;” and Christ’s words, “I am the way, and the truth, and the life,” are only another way of saying, “I am the true and living way.” Not existence, therefore, but a certain blessed state or condition of existence hereafter, is what men should seek, assured that they who seek or strive to make their existence a blessing, shall find it a blessing boundless and endless.

When, from those numerous passages which

¹ *Life and Epistles of St. Paul*, vol. ii. p. 160, note.

speak of death as a sleep, it is argued that the whole man, or the soul, is literally asleep and utterly unconscious in the grave, it should be remembered that sleep is a very superficial phenomenon, that it pertains not to the soul, but to the body only, and that the Christian representation of death as a sleep points directly to the superficial character of sleep and death both. Archbishop Whately says, — and the profoundest philosophy accepts and reiterates the statement, — that “The mind, certainly for the most part, and probably always, continues active during sleep;” and every one knows that in sleep the life of the body is not destroyed; the body itself is not subjected to decay; only a part of its functions are suspended; and from it we soon awake refreshed and invigorated by its mysterious, benignant influence, on account of which it has been called —

“Tired Nature’s sweet restorer, balmy sleep!”

Therefore, when death is called a sleep, it cannot be meant that it is literally a sleep, for in several particulars they are different; though in outward appearance there is such a resemblance between the sleeping and the dead, as furnishes a good foundation for the metaphor by which death is called a sleep. No fitter, more becoming, or more beautiful emblem of death can be furnished by all the world than this of sleep. The very thought

of it is sweet and peaceful, tranquillizing and refreshing. Of many a sick man it has been said, as was said of one whom Jesus loved, "If he sleep, he shall do well." It has a marvelous virtue, more soothing, healing, and life-giving than that of balm or balsam. What rest for the weary, what medicine for the sick, can be compared with sleep? Though according to Milton, the first sleep that came upon Adam was mistaken, in its drowsy coming, for an approaching loss of being, so that he says, —

"I thought
I then was passing to my former state
Insensible, and forthwith to dissolve ;"

it is not a loss of being ; it is not destructive or eternal, but temporary and preservative. It comes at the close of day, as death comes at the close of life, which is often called a day, and which, like the natural day, "is rounded by a sleep." Some have called "death an eternal sleep ;" but it is not the nature of sleep to be eternal. It is no part of the nature or work of sleep to destroy, but to preserve. It allows the inner vital forces to pursue their work, while the outer senses are completely shut ; and it allows the mind to range far and wide in the world of dreams, or stand a watchful sentinel within to awaken a person at a certain hour, if he went to sleep with firm deter-

mination to do so, to take alarm at any unfamiliar noise, though much slighter than others that are unnoticed, or to arouse an attendant when a patient makes the slightest movement, though that attendant is undisturbed by other loudest and most distracting sounds.¹ Therefore, when this word sleep is used for death, it does not imply or intimate that the dead are in a state of utter unconsciousness, or not in existence, but it shadows forth the sweet repose, rest, and peace to which they have attained, and the fact that to us, who are alive, they are as if they were asleep. This word is never used in reference to "the beasts that perish;" not they, but only human kind, are said to sleep in death; and this usage is itself a declaration that the death of man is quite different from the death of brutes. Of two words used in the New Testament for sleep, the more consolatory word is used for death. One word, *καθεύδω*, is used twenty-two times, and in only one instance (1 Thess. v. 10) does it signify to die; while the other more consolatory word, *κοιμάω*, is used nineteen times, and in fourteen of those in-

¹ M. Jouffroy, as quoted by Sir William Hamilton, says, "Whence comes this discrimination between the noises which deserve the attention of the attendant and those which do not, if, whilst the senses are asleep, the mind does not remain observant, does not act the sentinel, does not consider the sensations which the senses convey, and does not awaken the senses as it finds these sensations disquieting or not?"

stances (Matt. xxvii. 52; John xi. 11; Acts vii. 30; xiii. 36; 1 Cor. vii. 39; xi. 30; xv. 6, 18, 20, 51; 1 Thess. iv. 13, 14, 15; 2 Peter iii. 4), it is used as another word for death; the idea which this word expresses, of lying down to rest, or taking sweet rest in sleep, making it appropriate and significant not of unconsciousness, but of an estate of rest and peace, as the early Christians used to say of a departed brother, "He rests in peace."¹ Ellicott says, "Death is rightly called sleep, as involving the ideas of continued existence, repose, and vigilance;" and this word, κοιμάω, gave us the name of cemetery, which we often apply to our places of Christian burial, as Chrysostom said, "The place of burial is called a cemetery (that is, a dormitory), a place of slumber, to teach that they who have departed are not dead, but have lain down to sleep." Such as this is the significance of this term sleep, as applied to the departed; and surely no one would be justified in understanding by the term more than it properly signifies, even if there were no passages of Scripture that forbid his thus understanding it. In reply to the objection sometimes drawn from the use of this term sleep in the Bible, Dr. Hovey has well said that "Men who believe in the consciousness of the soul after death, have been wont

¹ "Requiescit in pace."

for ages to speak of dying as falling asleep, without perceiving any absurdity or incongruity in their language. This fact alone is a sufficient reply to the objection; for Christ and his apostles used not the language of philosophy, but of common life.”¹

When it is said that the grave is described in the Bible as a land of darkness and silence, we should understand that it is so described because it appears so to us as we look at it from this side, just as we often speak of the grave as cold or dark, when the coldness and darkness is entirely in our apprehension, or in our view of it. Certainly the grave is not cold or dark to the departed, whether they are consciously with Christ, or in a state of unconsciousness.

When objections are drawn from the absence of the doctrine of a future life in the book of Job, it should be remembered that the doctrine may be true, even if the author of this book knew nothing of it; nay, it might be true if no trace of it could be found in the whole of the Old Testament; for He who is greater than Job, or Moses, or David, or Solomon, might have revealed, on this subject, what had been kept secret and hidden from the foundation of the world. Also, the subject discussed in this book of Job, the unequal distribution of good and evil in the world, and its bearing on

¹ *State of the Impenitent Dead*, p. 70.

the character and government of God, needed to be discussed without reference to the future life, because if it had been allowed that there is another life in which to correct or adjust the inequalities of the present, then the main question would have been answered, or the ground of perplexity would have been removed. And why should the absence of the doctrine of a future life in this book be urged against the doctrine, any more than the absence of the name of God in the book of Esther is to be regarded as an argument against the fact of the divine existence?

When we read in another book that "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again. . . . All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. . . . The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and

their envy, is now perished ; neither have they any more a portion forever in anything that is done under the sun. . . . There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. iii. 19, 20 ; ix. 2, 5, 6, 10) ; we may understand that the Preacher, in this book, like the Psalmist in the seventy-third Psalm, portrays several different phases of his own personal experience, and gives expression to certain doubts by which he had been sorely troubled, but from which he afterwards recovered, since at the close of the book, as at the close of the psalm, there is an expression of triumphant faith ; or we may understand that, in this book, the author, like Shakespeare in his dramatic works, assumes several different characters, and speaks for several different persons besides his own. According to this latter view, the author, for the purpose of experimenting on the mystery of life, and of solving, if possible, its enigma, assumes first the character of a philosopher, giving his heart "to seek and search out by wisdom concerning all things that are done under heaven" ; then the character of a man of the world, seeking pleasure in many ways ; then the character of a stoic, a fatalist, or a skeptic, doubting all things, and believing nothing of God, the divine government, human duty, or human destiny, except that we come and go, brutes and men alike,

like bubbles on the sea ; and when all these experiments have proved unsatisfactory, and the solution of his deep, dark problem has escaped him at every trial, he turns for rest, peace, and satisfaction to God, religion, and religious faith, and says, " Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." This is the Preacher's matured, deliberate, settled conviction ; those other opinions were expressed in an assumed character, or they show the different views that he took of things at different times in the course of his experience. Should this explanation, however, be unsatisfactory to any, a key to the interpretation of the language quoted may be found in the saying that the dead have not " any more a portion forever in anything that is done under the sun ; " these words indicating that it is in relation to this world solely that their love, hatred, and envy are said to be perished, and that it is in this respect only that " There is no work, nor device, nor knowledge, nor wisdom, in the grave," because our earthly works cease at death, just as the work of the day naturally ceases at night. But, in any case, some such principles of interpretation must be applied to the passage ; for

if the declarations are understood in their most literal and absolute sense, without any reference to other portions of the book, they are contradictory to other declarations of the same author, and they are as inconsistent with any doctrine of the resurrection, or any future state of existence, as they can be with the doctrine of the uninterrupted existence and consciousness of the departed.

When David says, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. cxlvi. 3, 4), the word "thoughts" is to be understood as denoting man's earthly plans, purposes, and expectations; just as when Isaiah says, "Let the wicked forsake his way and the unrighteous man his thoughts," he means by his thoughts, the wicked man's plans and purposes, and not his powers of thought or his intellectual and moral being, for without retaining or keeping his powers of thought, he could not return to God or serve Him in any manner. In Dr. Noyes' translation of the book of Psalms, the word "designs" is used for "thoughts" in this passage; and this is its plain and simple meaning. By no lawful exegesis, therefore, can this passage be made to furnish even the shadow of a support for the doctrine that men lose their thinking powers, or their conscious being, in death.

When Peter, on the Day of Pentecost, said, "David is not ascended into the heavens" (Acts ii. 34), he was speaking of the resurrection of Christ, and arguing that a certain prophecy of David's in the sixteenth Psalm, must have had its fulfillment in Christ, because David, as all knew, had died and been buried, and his sepulchre was still remaining and was well known, and he had not experienced a resurrection from it; while Christ had risen from Joseph's tomb, in which his flesh had not seen corruption; and after his resurrection he had ascended into heaven, and been invested with power and glory at the right hand of God. Therefore this passage contains no affirmation concerning the condition of David's spirit while absent from the body; and for aught that here appears to the contrary, it may have been like that of Moses, consciously existing in another state of being. Moses, we know, died and was buried in a valley in the land of Moab, though no man knew the place of his sepulchre (Deut. xxxiv. 5, 6); and he had not been raised from his sepulchre, because Christ was "the first-fruits of them that slept" (1 Cor. xv. 20), and "the first-born from the dead" (Col. i. 18; Rev. i. 5); but still he appeared with Elijah on the holy mountain of the Transfiguration, and conversed with Jesus concerning the departure which He should accomplish at Jerusa-

lem; and this shows that although, in reference to the resurrection, Peter could say that David had not yet ascended into heaven, still his spirit, like that of Moses, might have been consciously existing in the other world. Therefore this passage proves nothing against the continued existence of the departed.

When St. Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished" (1 Cor. xv. 17, 18), we should understand that his proposition is not categorical but hypothetical, and the case which he supposes, with its consequences, is contrary to fact, and impossible. His argument is in substance this: Either Christ is risen from the dead, or He is not risen; if He is not risen, then our faith in Him is vain; those who believe in Him are yet in their sins; and those who have died in the faith of Christ are perished: if He is risen, then our faith is not vain; those who believe in Christ are not in their sins; and those who have died in the faith are not perished: but Christ is risen, as we know "by many infallible proofs;" and therefore our faith is not vain, those who believe in Him are not in their sins, and those who have died in the faith are not perished. These three things, the worthlessness of our religion, the unbroken power of sin over believers, and the lost or "perished"

estate of those who have died in Christ, are each and all affirmed to be true or false, according as Christ is risen or not risen. It matters not what is meant by the sayings, that, in a certain contingency, our faith is vain, we are yet in our sins, and the dead in Christ are perished; for as surely as Christ is risen, this is not the condition of his departed saints. Or we may understand the Apostle to say that if Christ be not risen, our faith is vain in this particular, that "We are yet in our sins." And in this case, those who have died in faith that Christ is the Saviour of sinners, and their Saviour, find themselves without a Saviour, and so lost or perished; but this is very far from saying that they have fallen into a state of non-existence. Therefore the whole bearing of this passage is not for, but against, those who believe in the unconscious state of the dead.

But there is a large number of passages in which the destiny of the wicked is expressed in such terms as "death," "destruction," and "perdition," and they are frequently said to perish, to be destroyed, to be consumed, to be ground to powder, to be cut off, to be blotted out, to be burned up, to come to an end, to be as nothing! as in the declarations, "The end of the wicked shall be cut off" (Ps. xxxvii. 38); "Whose end is destruction" (Phil. iii. 19); "Whose end is to be burned"

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(Heb. vi. 8) ; and, "The wicked shall perish ; the enemies of the Lord shall be as the fat of lambs ; they shall consume ; into smoke shall they consume away" (Ps. xxxvii. 20). Such passages are taken by the annihilationists in the grossest, most literal and material sense, as teaching an absolute extinction of being, complete annihilation ; but if this view of them is correct, then was David annihilated, or he thought he was annihilated, when he said in his haste, "I am cut off from before thine eyes" (Ps. xxxi. 22) ; and Israel when God said to him, "Thou hast destroyed thyself, but in me is thy help" (Hos. xiii. 9) ; and Job, when he said, "My days are extinct" (Job xvii. 1). Indeed, almost all of these expressions are used by Job in reference to himself in his sad estate of calamity and misery ; and this fact shows that whatever else they may mean, they do not mean that those to whom they are applied are annihilated. He says in so many words, "On my eyelids is the shadow of death" (xvi. 16) ; "The eye of him that hath seen me shall see me no more ; thine eyes are upon me, and I am not" (vii. 8) ; "He hath destroyed me on every side, and I am gone" (xix. 10) ; "I am become like dust and ashes" (xxx. 19). Jeremiah also says, "They have cut off my life in the dungeon ; . . . then I said 'I am cut off'" (Lam. iii. 53, 54). If this language is understood in a figura-

tive sense, as significant of the intensity and severity of their calamities and sorrows, it is plain, intelligible, and impressive ; but if it is understood literally, as the unvarnished statement of a physical fact, it is very strange that a dead man, and one whose very being had been cut off and destroyed by annihilation, should be able to tell of it, and write it in a book !

Also, if those principles of interpretation which have been employed to make the Bible teach the unconscious state of the dead, should be applied to its teachings on other subjects, they would make it appear to be generally inconsistent, self-contradictory, and self-destructive, and, in particular, would set it in direct and positive opposition to any faith in the resurrection or future life. For Jeremiah says of the princes, rulers, wise men, and mighty men of Babylon, " They shall sleep a perpetual sleep, and not awake " (li. 57) ; and Job says, " As the cloud is consumed and vanisheth away ; so he that goeth down to the grave shall come up no more " (vii. 9) ; and, " Man dieth, and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up ; so man lieth down, and riseth not ; till the heavens be no more, they shall not awake, nor be raised out of sleep " (xiv. 10-12) ; and the author of the book

of Ecclesiastes says, "A man hath no preëminence above a beast" (iii. 19). These passages are certainly as difficult to reconcile with any belief in the resurrection or future state, as any other passages are difficult to be reconciled with the continued existence and consciousness of the departed. It cannot be said by the annihilationists that these representations are made from our human point of view, and that they describe things, not as they are in themselves, but as they appear to us, who see the departed going down to the grave, and know that "He shall return no more to his house, neither shall his place know him any more," because they deny us the liberty to make use of such considerations, or to apply such principles to the following passages: "The dead praise not the Lord, neither any that go down into silence" (Ps. cxv. 17); "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" (Ps. vi. 5); and, "The grave cannot praise Thee; death cannot celebrate Thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known thy truth" (Isa. xxxviii. 18, 19); and they insist that we must understand these, and all such passages of the Bible, in their most literal and unqualified sense, without reference to other teachings of the

Scriptures, or any of the acknowledged laws of language. If it is literally, absolutely, and unqualifiedly true, that "A man hath no preëminence above a beast," and "He that goeth down to the grave shall come up no more," then of course Christ's teaching that "A man is much better than a sheep" (Matt. xii. 12), and Paul's that "There shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15), must be explained in harmony with these other plain and manifest declarations of the Old Testament, or else be pronounced erroneous, and any hope of a life to come, for the whole or any part of the human race, is a delusion and a mockery. We believe in a life to come after this life, and we believe that there is a real, complete, and perfect consistency and harmony in the Bible; but its consistency and harmony of doctrine on this subject of the future state, and on other subjects as well, cannot be made to appear on any such principles as those employed to make it teach the doctrines of annihilation or the sleep of the soul.

The examination that we have now made of these various passages of Scripture shows that no language could teach that the soul is spiritual and immortal, more plainly and positively than the Bible teaches it; and all objections drawn from the Scriptures and urged against the doctrine are

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superficial, and by no means difficult to be answered ; apparent and not real, mere show and not substance. If the Bible does not teach this doctrine of the soul, then it would not be possible to show that any man or body of men, ancient or modern, Christian or heathen, ever held or taught the doctrine ; if Jesus Christ and his apostles did not hold and teach the doctrine, it cannot be shown that Homer or Socrates, John Howe or Jeremy Taylor, John Bunyan or Dr. Channing, ever held or taught it. The words ascribed to Sir Walter Raleigh, —

“ Go soul, the bodies guest,
Upon a thankless arrant ;
. . . . Stab at thee who will,
No stab the soul can kill,”

do not teach or imply the spirituality or immortality of the soul more plainly than do the words of Christ, “ Fear not them which kill the body but are not able to kill the soul ; ” and those could be explained away as easily as these ; and in our common religious literature and in the sermons preached from our pulpits, there is the same use of language as in the Bible, and the former could be proved to be materialistic as easily as the latter.

CHAPTER V.

CONCLUSION,

IN the preceding chapters, we have considered the nature and destination of the soul in the three-fold light of Christian theology, nature and reason, and the Bible, and found that the common faith of Christendom, the profoundest philosophy, and the lively oracles of the Holy Scriptures agree in holding and teaching that the soul is spiritual and immortal.

It only remains to be said that these views of the soul as spiritual and immortal are very noble and ennobling, and they should be commended to all as of priceless worth, and be held fast in life and death alike.

Noble and ennobling are these views of the soul. For they teach that God, "the Father of spirits," is Himself a spirit; and that we, his children, are spirits, spirits made in his image and likeness, and destined to share his immortality; and being thus kindred to God and to his angels, —

" Why should our passions mix with earth,
And thus belie our heavenly birth ? "

Cheering, too, and strengthening to the soul are

these views of its nature and destiny. Through the influence of these views, and the faith which they make possible, thousands and millions have been made strong to meet death fearlessly and even joyfully, as if going to a wedding banquet; to triumph in the dying hour, and say, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ," "who hath abolished death, and brought life and immortality to light."

Comforting also to the bereaved and the sorrowing are these views of the soul and its destiny. They enwrap the habitations of the dead with a cloud of light; from the coffin they lift the pall; from the tomb they roll away the stone; monumental shafts of stone, granite, and marble, they make to point upward to the skies; and on such monuments, with the beloved names, they write the inscriptions, "Not lost, but gone before;" "He rests in peace;" "Absent from the body and present with the Lord."

In the Christian hymns of all the ages, remarkably clear, distinct, and emphatic expression has been given to these views, showing how precious, comforting, and inspiring they are.

It was the inspiration of these views that led Montgomery to say in his well-known lines, —

"There is a calm for those who weep,
A rest for weary pilgrims found;
And while the mouldering ashes sleep
Low in the ground,

“The soul, of origin divine,
God’s glorious image, freed from clay,
In heaven’s eternal sphere shall shine,
A star of day.

“The sun is but a spark of fire,
A transient meteor of the sky ;
The soul, immortal as its sire,
Shall never die.”

It was the inspiration of these views that led Bishop Heber to say, on the occasion of a friend’s death, —

“Thou art gone to the grave ; and its mansion forsaking,
Perchance thy weak spirit in fear lingered long ;
But the bright light of Paradise beamed on thy waking,
And the sound thou didst hear was the seraphim’s
song.”

In a well-known hymn sung at the consecration of the cemetery at Mount Auburn, occur these lines : —

“Light from darkness ! Life from death !
Dies the body ; not the soul ;
From the chrysalis beneath
Soars the spirit to its goal.”

On the beautiful monument in that cemetery, called that of Emily or the sleeping child, these views led to the inscription of these lines : —

“Shed not for her the bitter tear,
Nor give the heart to vain regret ;
’Tis but the casket that lies here,
The gem that filled it sparkles yet.”

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With kindred spirit, and from the impulse of the same faith, Longfellow said in his "Resignation :"

" There is no Death ! What seems so is transition .
This life of mortal breath
Is but the suburb to the life elysian,
Whose portal we call Death.

" She is not dead, — the child of our affection, —
But gone unto that school
Where she no longer needs our poor protection,
And Christ Himself doth rule.

" In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead."

Whittier also, from the same faith, says : —

" Another hand is beckoning us,
Another call is given ;
And glows once more with angel steps
The path that leads to heaven.

" O, half we deemed she needed not
The changing of her sphere,
To give to heaven a shining one,
Who walked an angel here.

" Unto our Father's will alone
One thought hath reconciled :
That He whose love exceedeth ours
Hath taken home his child."

Campbell, also, in his "Pleasures of Hope," says : —

" Unfading Hope ! when life's last embers burn,
When soul to soul and dust to dust return !

Heaven to thy charge resigns the awful hour ;
 O ! then thy kingdom comes ! immortal Power !
 What though each spark of earth-born rapture fly
 The quivering lip, pale cheek, and closing eye !
 Bright to the soul thy seraph hands convey
 The morning dream of life's eternal day —
 Then, then, the triumph and the trance begin,
 And all the phoenix spirit burns within !
 Cold in the dust this perished heart may lie,
 But that which warmed it once shall never die ;
 That spark unburied in its mortal frame
 With living light, eternal, and the same,
 Shall beam on Joy's interminable years,
 Unveiled by darkness — unassuaged by tears !”

And these views led another of our rapt psalm-
 ists to say, —

“ In vain the fancy strives to paint
 The moment after death,
 The glories that surround the saint,
 When yielding up his breath.

“ One gentle sigh his fetters breaks ;
 We scarce can say, ‘ He’s gone,’
 Before the willing spirit takes
 Her mansion near the throne.

“ Faith strives — but all her efforts fail —
 To trace her heavenward flight ;
 No eye can pierce within the veil
 Which hides that world of light.

“ This much, — and this is all, — we know :
 They are supremely blest —
 Have done with sin, and care, and woe,
 And with their Saviour rest.”

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So inspiring are these views of the soul and its immortality. But from the opposite doctrine, that there is nothing in man of a spiritual nature more than in the brutes that perish, no soul to survive the dissolution of the body, could any such joy, or triumph, or inspiration spring? or any melodious verse that could be compared with this? Could an annihilationist write such hymns as these? They may sing indeed of the resurrection, but that is not their peculiar doctrine; and the question that we ask is, Can they find any real poetic inspiration in their peculiar doctrine that, as Byron says scornfully, man is but "a kneaded clod" of earth, and that when he dies he dies entirely, like the brutes?

When President Harrison died, a few weeks after his entrance upon the duties of his majestic office, as soon as he had ceased to breathe, one of the high officials in attendance passed into an adjoining room, and said to those who were waiting in suspense and sorrow there, "President Harrison is in heaven." Uttered in view of a Christian believer's departure from this world, to be with Christ, which is far better, the language was as Christian as it was sublime.

Such as this is the Christian doctrine of the soul. This is the Christian assurance of immortality. Christ has given it. What nature and reason inti-

mated, but could not positively prove, He has positively declared, and made a practical, influential fact in the world's experience and history. He has dispelled the darkness that hung at first, like morning mists, over the soul's destiny, and He has brought life and immortality to light. He has revealed to us a world to come, and a world within. He has declared plainly, positively, and with authority, that of which men had intimations before, but only intimations, and not certainty. He has given us the key to those mysterious hieroglyphics of our being and destiny, that are older and profounder in meaning than those of Egypt. He has told us that every human being has a soul which is of more worth than the world, or than all worlds; and that whosoever liveth and believeth in Him shall never die. And therefore death is now no longer the remorseless tyrant and destroyer, that once he was; but he is God's blessed angel, sent to call his children home. The grave is no longer dark as night, barred and bolted, as the realm of darkness and despair; but its lowest depths are radiant with the light of heaven, and its gates stand open like the wings of cherubim, to let earth's pilgrims pass through into the eternal city. Thanks be unto God for this. Thanks, everlasting thanks, for the grace by which at death we say, like the expiring Stephen, "Lord Jesus, receive my spirit." Thanks, everlasting

thanks, for the grace by which survivors write upon the tombstones of departed saints these words of immortal hope, "Absent from the body and present with the Lord."

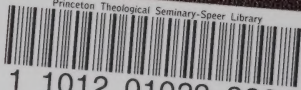
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